THE EPI

stles and Gospelles with a brief Po-
stil vpon the same from after Easter
tyll Aduent, which is the Somer
parte, setforth for the singuler
cõmoditie of all good chri-
sten men and namely
of Prestes and
Curates

Roma. i.
Euangelium est virtus dei in
salutem omni credenti
The Gospell is the power of God
to the saluacion of euery fayth-
full Christen man.

Cum priuilegio ad impri-
mendum solum.

The preface of Richarde Tauerner to the reader, declaryng howe this boke is to be red.

FOrasmuche as diuerse and sundry lyght persons at thys daye contrary to the mynde and sentence of the auncient doctours and also a gaynst the expectacion of moderate wryters of thys tyme, do wonderfully wreste all that they reade into the worste sense in mayntenaunce of theyr carnal libertie and dissolute kynd of liuing: I haue thought it very expedient, yea (and as the case requireth) more then necessary, that sith this Postil is by me though not made, yet recognized and in diuerse places augmented: briefly to admonysh ye reader, howe it ought to be red and receiued. Ye shal therfore vnderstand, that this worke is set forth to your profite and edification, and not to your hurt and destruction. For I say set forth not that by the same ye shulde mayntayne any erroniouse doctrine contrary eyther to the kynges maiesties lawes and proclamations, or to the determination and sentence of ye catholike churche. Ye shall not learne here to despise Gods lawes and mans, nor the decent and laudable ceremonies and rytes of the churche. Here is taught no lawles libertie to do what you lyste, but obedience to God and to hys cōmaūdemētes, obedience to the kynges maiestie and to his lawes, obedience to the holsome traditions of the churche. The sacrament of the aultar, the sacrament of penaunce with the other sacramentes of the church be here not heretically contemned, but catholikely auaunced. Fayth is here not so nakedly extolled, but that good workes also be necessarily requered to be in a christen man. Neyther yet be goood workes here in suche sorte magnified, that

what is taught in thys postill.

that fayth whiche ought to be the foundacion of the chriſtē religion is defrauded of her due place. Only this one thynge I require of you, that you woll not raſhly iudge of a pece of the writynge wythout the hole circumſtaunce, but that ye wyl deliberately conferre one place with another, and then I doubte not but if any ſentence ſhall happen to be eyther obſcurely or incircumſpectly ſpoken, yet by the conference of places ye ſhall perceiue the true meanyng & ſenſe of the ſame. Certeynly as touchyng myne owne opinion in maters concernynge the chriſten religion, I proteſt to all the worlde that as I ſubmyt my ſelfe in all thynges to the cenſure and determinacion of the church, ſo I thynke it vnlawfull for any man of his owne priuate authoritie eyther to ſpeke or wryte agaynſt the ſame. Yet I wol not deny, but mans infirmitie ſhall otherwhyles erre. Hierome, Ambroſe, and Auguſtine were men of excellent learnyng and alſo holines, yet ſome faultes eſcaped them in theyr wrytynges. Yea S. Auſtine openly retracted many thynges. This I dare ſay with ſaynt Juſtine. Erre in my wrytynges I may, but an heretique I can be none. For beyng ones admoniſhed of my errour, I wol not obſtinately defend the ſame, but ſubmyt my ſelfe to the iudgement of the church. Which I wold hartely wyſhe ỹ other wold do the ſame. Then theſe diuerſe ſectes of Anabaptiſtes, of ſacramētaries, and of other heretiques ſhulde not thus ſwarme abrode. Then ſhuld ỹ chriſten church be in much more quiet then it is. Then ſhuld Chriſtes religiō be more truly kepte, and Chriſte hym ſelfe better pleaſed wyth vs. Which thyng I beſeche God, bryng to pas. Amen.

A TABLE OF THE EXPOR-TACIONS VPON THE EPISTLES and Gospels conteyned in thys present parte.

The Epistle on the fyrst sondaye after Easter, called Iowe sonday, the.i. epistle of Joh the. v. chap. fol.i.
The Gospell on the fyrst sonday after Easter, the.x. chapter of John. fol.iii.
The Epistle on the seconde sonday after Easter, the fyrst epistle of Peter the.ii. chapter. fol.vi
The Gospel on the seconde sonday after Easter, the x. chapter of John. fol.viii
The Epistle on the thyrde sondaye after Easter, the fyrste epistle of S. Peter the.ii. chap. fol.x.
The Gospell on the thyrde sonday after Easter, the xvi. chapter of John. fol.xvi.
The epistle on the fourthe sondaye after Easter, the fyrste chapter of James. fol.xviii.
The Gospel on the fourth sondaye after Easter, the xvi. chapter of John. fol.xx.
The Epistle on the.v. sonday after Easter, the fyrste chapter of sayne James. fol.xxvi.
The Gospel on the.v. sondaye after Easter, the xvi. chapter of John. fol.xxviii
A sermon in the Rogacion weke. fol.xxix.
The epistle on the Ascencion daye, the fyrste chapter of the actes of the Apostles. fol.xxxv.
The Gospell on Ascension daye, the xvi. chapter of sayne Marke. fol.xxxviii.

The Epistle on the sondaye after the Ascension day the.i.epistle of Peter the.iiii.chapter fol.xlv.
The Gospell on the sonday after the Ascension day the.xv.chapter of John. fol.xlvii.
The Epistle on whytsondaye, the seconde chapter of the actes of the Apostles fol.l.
The Gospell on whytsondaye, the.xiiii.Chapter of Johan fol.liii.
The Epistle on the seconde day of Pentecoste the.x. chapter of the actes fol.lix.
The Gospell on the seconde daye of Pentecoste, the thyrde chapter of John fol.lxi.
The Epistle on the thyrde day of Pentecost, the.viii chapter of the actes fol.lxiiii.
The Gospel on the thyrde daye of Pentecoste, the.x. chapter of John fol.lxvi.
The Epistle on the fourthe day of Pentecost, the.ii. chapter of the actes fol.lxvii.
The Gospell on the fourth day of Pentecost, the.vi. chapter of saynt John fol.lxix.
The Epistle on Trinitie sonday, the fourth chapter of the Apocalyps fol.lxx.
The Gospel on Trinitie sonday, the thyrde chapter of Jhon. fol.lxxiii.
The Epistle on Corpus Christi day, the fyrst epistle to the Corinthians, the.xi.chapter fol.lxvii.
The Gospel on Corpus Christi day, the.vi.chapter of Jhon. fol.eodem
The Epistle on the fyrst sonday after Trinitie sonday, the.i.epistle of Jhon, the.iiii.chapter. fol.lxxvi.
The Gospell on the fyrst sondaye after Trinitie, the xvi.chapter of Luke. fol.lxxviii.

The Epistle on the.ii.sondaye after Trinitie, the.i. epistle of Jhon the.iii.chapter. fol.lxxxi
The Gospel on the seconde sondaye after Trinitie, the.viii.chapter of Luke. fol.lxxxiii
The Epistle on the thyrde sōday after Trinitie, the i.epistle of Peter the.v.chapter. fol.lxxxvi.
The Gospell on the thyrde sondaye after Trinitie, the xv.chapter of Luke. fol.lxxxviii.
The Epistle on the fourthe sondaye after Trinitie, the.viii.chapter to the Romaines fol.xci.
The Gospell on the fourth sondaye after Trinitie, the.vi.chapter of Luke. fol.xcv.
The Epistle on the fyfth sonday after Trinitie, the i.epistle of S.Peter the.iii.chap fol.xcviii.
The Gospell on the fyfth sonday after Trinitie, the v.chapter of Luke. fol.xcix.
The Epistle on the syxte sondaye after Trinitie, the v.chapter to the Romaines. fol.ci.
The Gospell on the syxte sonday after Trinitie, the v.chapter of Marke. fol.cvi.
The Epistle on.vii.sondaye after Trinitie, the.vi. chapter to the Romaines. fol.cix.
The Gospell on the seuenth sonday after Trinitie, the.viii.chapter of Marke. fol.cx
The Epistle on the.viii.sondaye after Trinitie, the viii.chapter to the Romaines. fol.cxii.
The Gospell on the.viii.sondaye after Trinitie, the vii.chapter of Marke. fol.cxiii.
The Epistle on the.ix.sōday after Trinitie, the fyrst epistle to the Corin.the.x.chap. fol.cxvi.
The Gospel on the.ix.sonday after Trinitie, the.xvi chapter of Luke. fol.cxviii.

The Epistle on the.x.sonday after Trinitie,the fyrst epistle to the Cozin.the.xii.chap fol.cxxviii.
The Gospell on the.x.sonday after Trinitie,the.xix. chapter of Luke. fol.cxxx.
The epistle on the.xi.sonday after Trinitie, the fyrst epistle to the Cozin.xvi.chap. fol.cxxxii.
The Gospel on the.xi.sonday after Trinitie,the.viii chapter of Luke. fol.cxxxiiii.
The epistle on the.xii.sondaye after Trinitie, the seconde epistle to the Cozin.ỹ.iii.chap. fol.cxxxv.
The Gospel on the.xii.sõday after Trinitie,the. viii. chapter of Marke. fol.cxxxix.
The epistle on the.xiii.sonday after Trinitie, the.iii. chapter to the Galathians. fol.cxlii.
The Gospel on the.xiii.sondaye after Trinitie,the.x. chapter of Luke. fol.cxliii.
The Epistle on the.xiiii.sonday after Trinitie,the.v chapter to the Galathians. fol.cxlviii.
The Gospel on the.xiiii.sondaye after Trinitie, the xvii.chapter of Luke. fol.cl.
The epistle on the.xv.sõday after Trinitie,the.v.vi. chapter to the Galathians. fol.cli.
The Gospel on the.xv.sõday after Trinitie,the.vi. chapter of Matheu. fol.cliii.
The Epistle on the.xvi.sondaye after Trinitie, the iii.chapter to the Ephesians fol.clvi.
The Gospell on the.xvi.sondaye after Trinitie, the vii.chapter of Luke. fol.clviii.
The Epistle on the.xvii.sondaye after Trinitie, the iiii.chapter to the Ephesians. fol.clix.
The Gospell on the.xvii.sonday after Trinitie, the xiiii.chapter of Luke. fol.clx.

The Epistle on the.xviii.sonday after Trinitie, the i.epistle to the Cozin. the.i.chapter. fol.clxii.
The Gospel on the.xviii.sonday after Trinitie, the xxii.chapter of Mathue. fol.clxiii.
The Epistle on the.xix.sondaye after Trinitie, the iiii.chapter to the Ephesians. fol.clxv.
The Gospell on the.xix.sondaye after Trinitie, the ix.chapter of Matheu. fol.clxvi.
The Epistle on the.xx.sonday after Trinitie, the.v. chapter to the Ephesians. fol.clxviii.
The Gospell on the.xx.sondaye after Trinitie, the xxii.chapter of Mathue. fol.clxix.
The epistle on the.xxi.sonday after Trinitie, the.vi. chapter to the Ephesians. fol.clxxii.
The Gospell on the.xxi.sondaye after Trinitie, the iiii.chapter of Jhon fol.clxxiii.
The Epistle on the.xxii.sondaye after Trinitie, the i.chapter to the Philipptans. fol.clxxiiii.
The Gospell on the.xxii.sonday after Trinitie, the xviii.chapter of Matheu. fol.clxxvi.
The Epistle on.xxiii.sondaye after Trinitie, the iii. chapter to the Philipptans. fol.clxxvii.
The Gospell on the.xxiii.sonday after Trinitie, the xxii.chapter of Matheu fol.clxxviii.
The Epistle on the.xxiiii.sonday after Trinitie, the i.chapter to the Colosstians fol.clxxx.
The Gospell on the.xxiiii.sonday after Trinitie, the ix.chapter of Matheu. fol.clxxxi.
The Epistle on the.xxv.sondaye after Trinitie, the xxxiii.chapter of Jeremias fol.clxxxii.
The Gospell on the.xxv.sondaye after Trinitie, the vi.chapter of Jhon. fol.clxxxv.

¶ The epistle on the fyrste sondaye after Ester called lowe sondaye. The fyrst Epistle of Ihon, the.v. Chapter.

The argument.

¶ Of the excellency of faythe and how it ouercommeth the worlde.

MOst dere beloued bretherē, al that is borne of God ouercommeth the worlde. And this is the victory that ouercommeth the worlde, euen our faith. Who is it that ouercommeth the worlde: but he whiche beleueth, that Jesus is the sonne of God? This is he that cam by water and bloud Jesus Christ not by water onely: but by water and bloud. And the spirite is bearynge witnesse, because the spirite is trueth. For there are thre which beare record in heauen, the father, the word, and holy goost. And these thre are one. And there are thre whiche beare recorde in erth the spirite water and bloude: and these thre are one. Yf we receyue the witnes of men, the witnes of God is greater. For this is the witnes of God that is greater whiche he witnessed of his sonne. He that beleueth on the sonne of God hath the witnesse in himself

Omne quod natum est ex deo, vincit mundum &c.

The sermon vpon this Epistle.

OVre Epistle taken out of the fyrst epistle catholyke of saynte Johan, good christen people, doth shewe vs that we haue our byrth and generation frō God which byrth doth procede of faith, and this is it

surely that ouercommeth the worlde that is to say the lustes and concupiscences of sinne, which be pryde, couetous, and lechery. For verely there is I trust no man amonges vs, but certainly knoweth that of nature we be all borne in synne, in vnryghtuousnes, in vtter ignoraunce of al ghostly and holy thinges. And therfore Saint Austine writeth on this wise. Behold my brethren behold the generation of mankynd from the fyrste death of that fyrst man. For synne from the fyrst man hath entred into this worlde and by synne hath death entred, and so hath passed through al men as witnesseth also thapostle. But marke (sayth saynt Austine) this worde passed through. Sinne is runne thorough vpon all the ofsprynge of Adam, and for this cause is the new born chyld gylty of euerlastyng damnation, he hath not yet done syn, but he hath caughte synne. For surely that fyrst sinne of our foreparentes dyd not styll remayne in the headsprynge, but it passed through into the ofspringe, not into this and that man but into all men. The fyrste synner the fyrst transgressour begat synners subiecte to death. Than came the Sauiour of a virgine to heale and saue them, he cam to the, but not the waye that thou cammest. For he proceded not of the concupiscence of the male and female he came not of that bonde of concupiscēce. Bicause therfore he came to the not by the waye, that thou cammest: therfore he delyuered the. But where dyd he fynde the? He founde the solde vnder sinne, lieng in the death of the fyrst man, drawing vp the sinne of the first man being gylty and hauing condemnation yet thou couldest discerne good and euel asunder. Hetherto deare frēdes I haue rehersed

The wordes of. S Austine.

Per transit.

vnto

vnto you the wordes of saynt Austine. Wherfore to retourne to my purpose: forasmuche as we be borne in sinne which bringeth with it ignorannce, blindnes and vnfaithfulnes, therfore we can not chalēge this to our owne power and vertue that we beleue Jesus to be Christe, but for the beleuynge herof we nede to be borne agayne and to be renewed through the holy goost and by the worde of God, to thintent we maye purely vnderstande the thynges that be of God, and that we maye by faythe take holde of the promyses of Christe, and so finally with sure confidence determine with oure selues that Jesus is Christe, that is to saye, the annoynted kynge and Sauioure of the worlde. For no doubte before we be thus borne agayne, we be all but Nicodemes, that is to saye, we maye well beleue that Christ came as a great mayster from God and that noman coulde do the sygnes and myracles that he dyd. But this is but an historiall fayth, and they that haue it do as yet walke out of the kyngdom of heuen with Nicodemus, to whom Christ answereth. Verely, verely, I saye vnto the, onles a man be borne agayne from aboue, he can not se the kyngdome of God, whych selfe thynge the holy Apostle saynte Jhon doth in this place declare in other termes sayenge: he can not beleue Jesus to be Christe. For he that beleueth not this, can not se the kyngdome of God. To beleue that Jesus is Christ, surely to determine and conclude with thy selfe that Jesus is fyrste to the a Sauiour: and secondly, that he is a kynge anoynted with the oyle of gladnes, perpetually to rule, to preserue, and to defende the so saued by hym. And here saint Jhons entente & purpose

Joh. iii.

Before we be newe borne agayn, by spirite, we be all Nycodemes.

Joh. iii.

1. Joh. v.

What it is to beleue that Jesus is Christe.

is to declare vnto vs a difference betwene the hyſto-
A diffe-rence of faythes. riall faythe concernynge Chriſte (whiche the deuyll
also hath, and so al hypocrites) and betweene the true
and ſaueynge fayth which beleueth that Chriſte doth
both ſaue vs and also taketh a continual charge and
regarde of our ſaluacion. To this fayth we be borne
13 agayne whan through the holy gooſte we be called
by the worde to the knowlege of Gods wyll, to thyn-
tent we maye vnderſtande that Jeſus is Chriſt, that
is to wit, that he is ſuche one in whome is repoſed all
grace, helth defenſe, and ſauegarde againſte ſynne
death, hell and the worlde. This he that beleueth,
Borne of God. is ſayde to be borne of God, as though Saynt Jhon
ſhuld ſay: To beleue that Jeſus is Chriſte is not a
worke of mans onely power and ſtrength, but it is
ſuch a worke wherunto is required the power of God
and an heuenly renewynge or regeneration whereby
the holy gooſt tranſformeth and shapeth vs into new
creatures. And what is this fayth which is ſo myghtie?
It is (as I haue ſayde) the ſame that maketh vs
beleue that Jeſus is the ſonne of God that was bap-
tyſed (whiche thyng is to be come by water) that ſuf-
fered death and paſſion for the redemption of men)
which is to be come by bloude) That Jeſus Chriſt is
verrie (for the holy gooſt doth witnesſe it) that is to
ſaye both trewe god and trewe man. And that he is
trewe God thre thinges doth witneſſe it in heuen, the
father the ſonne (which is himſelf) and the holy gooſt
and theſe thre be one ſelfe witneſſe. And that he is
trewe man thre thinges doth beare record in erth, the
ſpirite which he hath bequethed into the hādes of his
father at his death, the water with which he was bap-

tiſed

tised, and the bloude whiche he hath shed with water when his syde was percyd after that he was deade. And these thre thynges be one selfe witnesse. And yf we receyue the witnesse of menne, why shulde we not take the witnesse of God (which is infinitely greater than mans) that he is the sonne of God? This witnesse was made by God the father in his baptisme. And also he hath testified it in the mountain, he hath testified it by the lawe and by the prophetes. Who so euer then beleueth that he is the sonne of God, he hath the witnes of God in hym, he receyueth the recorde and testimonie of God. he is borne of God, and this person is in the spirite of his fayth farre stronger then is the world and victorious ouer the world. Folow we then good brethren and systers in our Sauiour Christ Jesu this new byrth and generation of God, of fayth and of baptisme, lo, we haue ouercom all thynges that is to wit the world the fleshe and the concupiscences. Now yf we be vnfeynedly delyuered and ryd, and no longer combred with these false and flatteryng thinges, surely the euyll spirite can haue no powre, no operation, no rule, no gouernaunce in vs, but than shall the spirite of God only worke all and doo all in vs. Unto this holy spirite of God and vnto the father, and the sonne thre persons & one God be al thankes honoure and glory yelded for euer accordynglye. Am̃.

Mat.iii

¶ The Goſpell on the fyrſte ſondaye after Eſter daye, called lowe ſondaye, the .xx. Chapter. of Jhon.

Thargument.

¶ How Chriſt appeareth to his diſciples which were gathered togyther, and of theyr commiſſion that was gyuen them to preache.

THe ſame day at night, which was the firſt daye of the Sabothes, whan the doores were ſhut, where the diſciples were gathered together for feare of the Jewes, came Jeſus, and ſtode in the myddes, and ſayd vnto them: Peace vnto you. And whan he had ſo ſayde, he ſhewed vnto them his handes and his ſyde. The diſciples then were glad, whan they ſawe the Lorde. Than ſayd Jeſus to them agayne: Peace vnto you. As my father ſent me, euen ſo ſend I you alſo. And whan he hadde ſayde theſe wordes, he brethed on them, and ſayeth vnto them. Receyue the holy gooſt. whoſe ſynnes ſo euer ye remitte, they are remitted vnto them. And woſe ſo euers ſynnes ye reteyne, they are reteyned. But Thomas one of the twelue (whiche is called Didimus) was not with them, whan Jeſus came. The other diſciples therfore ſayde vnto hym, we haue ſene oure Lorde. But he ſayde vnto them: excepte I ſe in his handes the prynte of the nayles, and putte my fynger into the prynte of the nayles, and thurſte my hande into his ſyde, I wyll not beleue. And after

Pax vobis.

eyght

eyghte dayes, agayne his diſciples were within and Thomas was with them. Then came Jeſus when the doores were ſhutte, and ſtode in the myddes, and ſayde: Peace be vnto you. After that ſayde he to Thomas, bryng thy fynger hyther, and ſe my handes, and reache hyther thy hande, and thurſte it into my ſyde, and be not faithles, but faythfull. Thomas anſwered and ſayde vnto hym, my Lorde and my God. Jeſus ſayde vnto hym: Thomas, becauſe thou haſt ſene me, thou haſt beleued, bleſſed are they that haue not ſene, and yet haue beleued. And many other ſignes dyd Jeſus in the preſence of his diſciples, whiche are not writen in this boke. Theſe are writte, that ye myght beleue, that Jeſus is Chriſt the ſonne of God, and that in beleuyng ye myghte haue lyfe thorowe his name.

Beati qui non viderunt et crediderunt.

The ſermon vpon this Goſpell.

THe Goſpell of this daye (good people) doth declare vnto vs the appearyng of oure Lorde Jeſu Chriſt vnto his diſciples after his reſurrection from deathe to lyfe that is to witte, howe he came and ſhewed hymſelfe vnto them, the doores beyng ſhut for feare of the Jues. And here truly he dyd ſhew vnto vs the diuerſitie of bodies, and what difference there ſhalbe betwene the ſenſual bodies, and betwene the ſpyritual, betwene the material and corrupttible bodies in this worlde, and betwene the glorified bodies and incorruptible after the reſurrectiō. Truth it is alſo, ỹ we ought not to ſuffer any infideles which ſet not their truſt in Chriſt as were the Jues, to enter

in amonges vs frome whome the Apoſties dyd ſhut
theyr doores. Nowe Jeſus beynge in the myddes of
them dyd grete and ſalute them, gyuynge them his
peace, with whiche gretynge, he conforted and con-
firmed the hartes of his diſciples that they ſhuld no-
thynge doubt of his reſurrection whiche as the E-
uangeliſt ſainte Luke witneſſeth, they counted but
Lu.xxiiij for a dreame. Wherfore he ſhewed vnto them his
handes and his ſyde perſed. And by this ſhewynge
of his handes and feete, Chriſte openeth two thyn-
ges. Fyrſt by theſe ſygnes he wolde be knowen. For
in affliction is Chriſte truly knowen. Seconde, by
them he wolde aſſure his diſciples of his glorious
reſurrection. And verely this ſhalbe the ſigne of ſal-
uation vnto the faythfull at the great day of iuge-
ment, and agayne the ſigne of lamentation & ſorowe
vnto all vnfeythfull, which than ſhall ſe whom they
haue percyd. The feithfull ſhalbe gretely comforted
in ſeing him, as his diſciples were at this tyme. To
theſe diſciples I ſaie he dyd ones gyue his peace and
made them his Apoſtles that is to ſay his legates or
ambaſſadours not only of Jurye, but of al the worlde,
in lyke maner as God the father had ſent hym and
made hym Apoſtle in the worlde. And he gaue them
the holy gooſt to forgyue ſynnes, and to pardone in
his name, ſo that whoſe ſynnes ſo euer they forgaue
in erthe ſhuld be forgiuen in heauen. The pardon of
the Apoſtles verely was a ſigne of the trewe pardone
made in heauen. And ſuche as they wolde not re-
mytte here in erthe, ſhulde not be remytted nor par-
doned in heauen. For this that they dyd not pardon nor
remytte men of theyr offences here in erth, was ſygne

that they were not pardonyd on hygh. Surely it is not man of hym selfe that forgyueth, but God. For as saynt Cypriane sayth. Non potest seruus remittere quod in domino commissũ est (that is to saye) the seruaunt can not pardone the thynge that is trespassed agaynste the mayster. And therfore saynte Ambrose sayth in his boke of Cain and Abell, that synnes be forgyuen by the worde of God, wherof the preste is as an interpretour and certayn executour. But who were they whome they dyd not forgyue? Truly all those which dyd not gyue feyth and credence to theyr wordes. Nowe in this apperynge Thomas called Didimus was not present. Wherfore when the disciples dyd shewe hym that they had sene our Lorde rysyn agayne to lyfe, whiche had shewed vnto them bothe his handes and his syde percyd, he answered that he wolde not beleue them, onles he myghte se hym and put his fynger in to the holes of the nayles and his hande in to his syde. So eyghte dayes after oure Lorde (the dores beynge shutte) dyd agayne apere in the myddes of them as he had done before and gaue them for gretynge his peace accordynge to the vsage of the Jues, by whiche is vnderstande quietnes of conscience and all goodnes. And nowe Thomas was there also vnto whome he sayde (answerynge hym vnto the wordes whiche he had sayde by his vnfeithfulnes) beholde my handes and put thy fynger into the hooles, holde forth thy hande and put it into my syde. Be no more feythles: but faythfull, hereby declarynge vnto hym that he seeth all, that he heareth all, that he is in all places, and that he maye do all, whiche done, Thomas dyd confesse

saint. Cyprian.

S. Ambrose.

Pax vobis.

hym to be his Lorde and his God. And truly not so much Thomas dyd this as the spirite of fayth which with the fayth entred into hym. At that tyme our Lord gaue witnesse of fayth vnto Thomas whiche hath beleued in seyng of hym, but he doth gyue farre greater prayse and commendation vnto them whiche haue beleued, and yet haue not sene hym in person corporally, but only spiritually with the eye of feyth or mistically in forme of breade in the moost blessed sacrament of the aulter, and also vnto them whiche shall beleue him. Then let vs beleue hym, by seynge him spiritually, and so doyng we shall be more happy then Thomas, in this that he hath sene hym corporally. Now, sayth the Euangelist, all these thinges be writen vnto vs, to thende that we shulde beleue that Jesus is Christ the sonne of God: and in beleuyng this, that we shulde haue euerlastynge lyfe by his name. For asmuch as the ende and vse of all the sygnes and miracles of Christe is that by them we shulde be brought and allured to the true fayth in Christ, which thing shall make vs to entoye euerlastyng blysse through his name that is to wit, by his word. For verely Gods word is the vertue & power of God vnto the helth and saluation of al that beleue on Christ Jesus our Lord & redemer. To whom with the father & holy ghost be glory & praise for euer. Amen.

The vse of miracles.

Rom. i.

The Epistle on the seconde sondaye after Ester. The .i. Epistle of Peter the .ij. Chapter.

Thargument.

The Apostle saynt Peter doth exhort vs here to folow Christ in all thynges, euen as shepe folowe theyr shepherde.

Moost

MOst derely beloued brethrē, Christe also suffered for vs leauing to vs an exēple, that ye shuld folow his steppes, which dyd no synne, neyther was there gyle founde in his mouthe: whiche whan he was reuyled, reuyled not agayne: whan he suffered, he threathened not, but committed the vengeaunce to him that iudgeth ryghtuously whiche his owne selfe bare oure synnes in his body on the tree, that we beynge delyuered from synne, shulde lyue vnto rightuousnes. By whose strypes ye were healed. For ye were as shepe goynge astraye, but are now turned vnto the shepeherde and byshop of your soules.

The sermon vpon this Epistle.

THe Epistle of this daye (good christen people) whiche be the wordes of saynt Peter doth put before our eyes the lyefe of our Lord Jesu Christ to this intent and purpose that we shuld folow hym as a perfecte president and exemplar. For it is he whiche dyed for vs, which hath done no synne, accordyng to the saieng of the prophete Esaie, and in whose mouth hath bene founde no gyle nor deceipte. And whiche when any sayde harme by hym, he sayde no harme agayne. When he suffered, he dyd not threaten, but commytted the vengeaunce vnto hym that iudgeth iustly, that is to wit vnto God the father. No doubt God iugeth ryghtly, neyther regarding mens persons (as doth the worlde) neyther only after the outwarde workes but after the hart and outward worke to. And therfore is gods iugement accordyng to the trouthe as Paule sayeth. Furthermore it is Christe Esa .liij. Rom.ij.

whiche hath borne our sinnes on the tree of the crosse that oure synnes myghte be so by hym taken awaye and we beynge deade vnto synne shulde lyue vnto iustice. But what iustice? Truly vnto the iustice or ryghtuousnes that procedeth of fayth which is from aboue. For we be healed of our synne by his woundes, by his passion, by his sacrifising for vs. Wherfor this is the finall vse of our delyueraunce or iustification by Christ, that we shuld no longer lyue vnto synne, but vnto iustice and vertue. As though sayntPeter wolde saye. Ye woll be Christians whō Christ
☞ hath redemed, than go to, it shall not becom you any longer by disobedience towardes youre rulers and superiours to lyue vnto synne but vnto ryghteousnes, to thintent ye maye be obedient vnto them and suffre persecution, veration, yea and dethe of them yf occasion be gyuen, euen as Christe dyd. And this is euen the ryght vse of Christes passion, to lyue a newe lyfe & to become iust and rightuous in al our liuing. For as the Apostle saynte Paule witnesseth writinge to the Ephesians, we be the workmanshyp of God
Ephe.ii. created and made to do good workes. But to returne to the texte, S. Peter allegeth here vnto you (good people) the wordes of the prophete Esaye, where he
Esa.liii. sayeth, that by the strypes and woundes of Christ ye were healed. O mooste comfortable wordes. Bytterly were these strypes to oure Sauioure Christe, but they were swete to vs, so swete that without them we shulde haue ben in mooste paynful misery and angushe. Let vs than neuer put out of oure myndes this mooste comfortable tidinges. this swete and mery Gospell that Christ bare our synnes in his bodye

on

on the tree. This treasure I meane the knowlege of this thynge who so wanteth is moost nedy and pore yea he hath nothynge at all. For this is (no doubte) that preciouse perle that Christe speaketh of in the Gospell of Matheu, where he sayeth, that the kyngdome of heauen is lyke vnto a marchaunte man, sekynge goodly perles whiche whan he founde one precious perle, went and sold all that he had and bought it. Nowe thoughe thys thynge be playne ynoughe and apparaunt: yet with your pacience I wyll declare vnto you what the moost excellent doctour of the churche saynte Hierome wryteth vppon this place. Surely (sayeth saynte Hierome) there is one perle moost precious of all, that is to wit, the knowlege of our Sauioure and the mistery of his passion and resurrection, whiche whan a marchaunte man hath founde (as saynte Paule the Apostle dyd) he despyseth all the misteries of the lawe and prophetes and his olde obseruaũcies wherin he lyued without reproche, yea and he regardeth them no better than the parynges of his nayles or chyppes to thintent to wynne Christe vnto hym. This Christe (as Jhon baptist witnesseth) is the lambe of God which taketh awaye the synne of the worlde. Where as before his commynge we were as shepe wanderyng without a sheperde but now by fayth we be conuerted vnto oure sheperde which is the onely good shepherde, and vnto the byshop of our soules which is eternall, alwayes mediatoure and intercessoure for vs, alwayes presentyng and offerynge hymselfe for vs. Let vs than good people folow his conuersation. Let vs beare paciently al thinges for the loue of

Mat.xiii

The wordes of S Hierom.

Joh.i.

hym, which hath suffred so many tribulations and extreme paynes for vs. Let vs not synne wyllyngly Let vs not speake any vntrouthe, fraude, dissimulation, and lyes. Let vs not curse, if any say euyll of vs. Let vs not threathen if any do greue vs. Let vs giue vp al vengeaunce vnto God. Let vs remembre the good whiche he hath done vs by his glorious passion, that we maye be deade with him as to him, and mortified by his spirite as to vs. Let vs lyue no more in beastly wise to our selues but in most clenly sorte to him, which is our iustice, for we be the shepe whiche he hath conuerted from wandering forthe of the right path, from errour and infidelitie, vnto faith He is our shepherd, let vs worthely folow him vnto the pasture of lyfe. He is our bishop, our mediatour our intercessour, our oblation. And how do we feare that we shulde not be exalted to his glorye? Let vs haue this fayth that none is refused which foloweth hym mekely and pacientlye. Who so euer hath this fayth can not perysshe, yea there was neuer so great a synner but that this mediatour and raunsomer hath satisfied for him, if being truly cõuerted and penitent for his synnes he be garnished and cladde with this fruteful faith and brenning charitie and hope in him which is our only sautour and redemer. To whom with the euerlasting father of heauen and holy goost be glory without ende, in secula seculorum. Amen.

¶ The Gospel on the seconde sonday after Ester day. The .1. Chapter of Jhon.

Thargument.

Chriſte

¶ Christe is the true shepherde.

IEsus said to his disciples. I am the good shepherde. A good shepherde gyueth his lyfe for his shepe. An hyred seruaunt, and he whiche is not the shepherde neither the shepe are his owne, seeth the wolfe come and leueth the shepe and fleeth and the wolf catcheth and scattereth the shepe. The hired seruaunt fleeth because he is an hired seruaunt, and careth not for the shepe. I am the good shepeherd and knowe my shepe, and I am knowen of myne. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe, and other shepe I haue, whiche are not of this folde, Them also muste I bryng, and they shall heare my voyce, and there shall be one folde and one shepeherde. Ego sum pastor bonus.

The sermon vpon this Gospell.

IN this Gospell good people our Lord doth shew vs, that he is the true and right shepherd. And it is good reason, for he only hath giuen himselfe vnto the death, and hath quyckened all his shepe. He alonly doth nourish with his doctrine all his shepe with the lode of euerlastinge life. Yf the wolfe doth come, that is the greate deuell of hell or any of hys members, he neuer forsaketh his shepe but doth defende and delyuer them from the force and myghte of the enemye, for he is stronge aboue al, and is more myghty then all. And also the shepe be his, for he hath bought them with a greate price, whiche is aboue all prices. Wherfore he loueth them according to the price, that is to say, more than any thought can thinke or tonge expresse. And he hath not alonly boughte them againe, but he hathe made and created them

them, so that they be his owne hãde wo⁊kes and his owne shepe. He surely is the shepherde by whome all thinges bene made. wherfo⁊e naturally he can not hate them. He is no fo⁊getfull shepeherde, but a shepherde knowing al, he can fo⁊get nothinge. Fo⁊ as the eternall father knoweth all: so in lyke maner he knoweth al. As the father eternal knoweth all in giuing him al, in lyke maner he knoweth his shepe in giuing them al. Fo⁊ he gyueth thẽ lyke, wisedom and myght. Yea and suche lyke, wisdome, and might, as is aboue the capacitie of the wo⁊ld. Fo⁊ those that be acco⁊ding to the wo⁊lde be but shadowes of them. And by this wysdõ which surmounteth the wo⁊ld, his shepe know him. This is the good herdmã giuing like to all knowing al ⁊ which is almighty. But the hired shepherd is none suche. He doth not dye fo⁊ his shepe. He doth not gyue them lyke. Yea when the wolfe commeth he doth leaue them fo⁊asmoch as they be not his owne. He hath neyther made them no⁊ yet boughte them agayne. He therfo⁊e rennyth awaye, and letteth them be loste, and deuoured with the wolfe, and fynally goo into euerlastyng dampnation. He is vnmighty. He is ignorãt ⁊ cleane vnlyke vnto the good herdmã Furthermo⁊e this hired shepherd hath but a litle and a particuler flocke. But the goodherdmã hath a grete flocke, he hath the flocke of the nation of Israell and of al other nations. He hath ꝑ vniuersal flock, which from daye to daye he leadeth and gatherith to gether that they maye heare his swete voyce and his holye doctrine (whiche is the doctrine of the gospell) tyll tyme that all the wo⁊lde shall be but one flocke, and that there be but one herdman, whiche is our Lo⁊de

Iesu

Jesu Christe, as it is sayde here. And there shall be made one shepecote and one herdman. Now by this parable (good frendes) we be taught and enformed of the true office of Christ, and wherfore he came into this worlde. His office wherunto he was sent by his father was to teach vs, and also to saue vs. As touchynge his doctrine and teachinge, who euer in kepynge of his flocke was more watchyng, more busy, more paynfull than he was? Who euer ministred to his shepe more diligently the fode of the heauenly wysdome? All that harde hym speake and preache, were astonyed vppon his doctrine. For he taughte them not after the fashion of the scribes and pharisees which neuertheles were the greate doctours of the lawe, but as one hauing a wonderfull grace and spectall authoritie, Yea euen his very enemies were compelled to witnesse with hym that he taughte the waye of God in trouthe, as appeareth in the Gospel of Matheu. Neyther dyd Christe only teache his shepe, that is to saye, those that folowed hym lyke shepe that were wel nere lost, but he also healed them of theyr moost greuouse soores bestowyng euen his very lyfe for them. For I praye you dyd he not dye for our synnes? Was it not he only which with his bloude washed awaye the fylthe of our wickednes? Yea doubtles. But who be these hyrelynges whiche whan they se the wolf come to deuour the shepe, rūne theyr waye? Surely these be those which preache the worde and that parchaunce also purely, but they preach it for lucre, for honour, for glorie, or for the belies sake. These I say be no true herdmē but hirelinges, for these dyrue not awaye the rauenous wol-

ues, that is to say, the deuyll and his lymmes, whom holy writ calleth also Antichristes which persecute and deuoure Christes flocke, but as soone as persecution and trouble for gods worde commeth, anone
Jer. xxiij. they are gone. Of these doth the prophete Jeremye speake, sayenge: Wo be vnto the shepeherdes that destroye and skatter my flocke. I wyll therfore visyt the wickednes of theyr ymaginations. It is true verely that the Apostell writeth: He that despyreth an ouersyghte or a cure ouer a flocke (whiche after the greke worde is called a bysshoprich) coueteth a good
Saynt Jerom. worke. Lo sayth saynte Jerome wrytynge to Oceanus, the Apostle calleth a bysshoprych a worke and not a dignitie, a labour and not a deintenes a worke wherby throughe humilitie he muste be lowly and not swell in pryde. For a bysshop or curate sayeth he muste be fauteles, sobre, full of good doctrine and mete to teache, not gyuen to foule and filthy gaines but meke, diligent, full of charitie accordinge to the exemple of Christ the hygh and supreme shepeherde of all and the shepeherde of shepeherdes whiche (as this Gospell sayethe) gaue his owne lyfe for the sauegarde and helth of his shepe that is to saye of all vs that folowe hym to oure poure, and beleue on him. Wherfore these thinges well weyed and considered, how happy be we to haue such a herdman & to know loue, folowe, and heare his swete voyce that gyueth lyfe, to heare his doctrine, to be repasted & fed with the meate which giueth euerlastynge lyfe, & finally to haue wisedome and might that surmounteth the worlde by the sayde our herdeman, lyghtenynge vs in him by fayth, drawing vs to him by hope, and in

flamynge

stampynge vs by charitie. Unto hym therfore be glorie, thankes, prayse, and imperie in all the nations within the cõpasse of the earth for euer & euer. Amen.

¶The Epistle on the .iii. sonday after Ester. The first Epistle of saynt Peter the ij. Chapter.

Thargument.

¶Peter exhorteth to laye aside al vyce, to absteine from fleshly lustes and to obeye temporal rulers.

Earely beloued, I beseche you as straungers and pylgrymes, absteine from fleshly lustes, which fyghte agenst the soule, hauinge honest conuersation amonge the Gentyls, that were as they sklaunder you as euell doers, esteming you by good workes they may prayse God in the daye of visitation. Submytte your selues therfore vnto all maner ordinaūce of man for our Lordes sake, whether it be kynge, as vnto the chiefe heed: or vnto rulers as vnto them that are sente of hym, for the punyshmente of euell doers and prayse of well doers. For so is the wyll of God, by well doynge to stoppe the mouthes of folish and ignorant men: as fre, and not as hauynge the fredome for a cloke of malice, but as seruantes of God. Honoure all men. Loue brotherhode. Feare God, honour the kyng. Seruaūtes be ye subiecte in all feare to your masters, not onely if they be good and courteous, but also though they be frowarde. For it cometh of grace in Christe Jesus our Lorde.

The sermon vpon this Epistle.

THis Epistle, welbeloued audience in our sauiour Christe is very excellent and notable. For in it is handeled the second parte of Christianite that is to wit, how after we haue ones receiued and taken the euangell or glad tydynges of oure saluation (whiche thynge we cal commonly in englyshe a Gospell) we oughte in this lyfe to lyue. In the processe that goeth before this epistle, saynt Peter teacheth vs the other part of Christianitie, whiche resteth in fayth, howe we ought to beleue the Gospell, and also how we be buylded vppon Christe the corner stone, where as before that tyme, we were the chyldren of vengeaunce and were as chyldren refused and castawayes in gods syght but now made the chyldren of God by Christe. Whiche treasure truly saynt Peter doth lyfte vp with prayses aboue measure, so that it were wel with vs, if after the receyuyng of so grete graces and ryches at baptisme we myght be lycenced forth with to departe out of this myserable lyfe. But for asmoche as we dye not by and by after the receyuyng of so greate graces and gyftes, therfore nowe doth sayncte Peter teache vs howe we shulde lyue here in earth, that we dye not eternally. For the deuyll of helle our mortall enemye neuer slepeth but euer watcheth eyther quyte and cleane to pluckе vs from godes worde, or at leaste waye to wery vs and make vs slauthfull and recheles in doynge of good workes. For it commeth so commenly to passe, that forthwith when men heare by the preachinge of the Gospell that they be set at peace with God and purified in his sighte by theyr fayethe in hym, than fewe or none wyll do any longer any goodnes at al, which

thyng

thynge (as appeareth) chaunced in saynte Peters tyme. By reasone wherof, he toke occasion to wryte these thynges concernynge the ordinaunce of the christiane lyfe. As thoughe this holy Apostle Peter wolde saye. Good brethren syth ye haue nowe receiued the gospell, and syth ye be purifyed and pourged of youre synnes by fayth in Christ nowe it shall be youre partes to goo about to redresse youre maner of lyuynge, and to absteyne from fleshely desires and lustes. But it is an horrible thyng to be spoken that fleshely desyres and lustes do not cease no not in the Christened persones. Yea we se by dayly experience that than by occasion carnall desires do breke forth, not bycause this faulte commeth by the Gospell, as many enemyes of the Gospell at this daye blasphemously do allege, but bycause the deuell is the enemy of the Gospell and of the iustice whiche the Gospell teacheth. He neuer slepeth though we slepe neuer so soundely and carelesly, but lyke a rorynge lyon runneth and leapeth aboute, sekynge whome to deuoure, as thapostle saynt Peter witnesseth in the ende of this fyrste Epistle. But forasmoch as the power of desires and lustes is so great yea and that after Christendome receiued, saynt Peter vseth certayne warlyke wordes wherwith he expresseth the strength and power of these fleshely and worldly desires, which he sayth do warre against vs and (as the greke word purporteth) do dayly exercise with vs a pyched felde, whiche thynge the scripture otherwhyles calleth the batayle of the flesshe and of the spirite, against whiche shall any outwarde workes can do any good. As the holy fathers also haue

The occasion of thys epistle.

1. Pet. 5.

militans

confessed and complayned of themselues. For saynt Hieroin himselse when he sought euery where a present remedy agaynst the desyres of the fleshe, at last after longe deliberation departed into the woode, trustynge that by this meane, he shulde eschue and shake of from hym his carnall and fleshely desyres, but it wolde not be, for euen in his very misery and vexacion of his body whiche he toke vpon hymselfe for that purpose, he yet thought he satte at Rome amonges the Romane ladyes, and that he daunced with them. Wherfore syth here in this lyfe it is wonderfull harde vtterly to do away carnall desyres: the holy fathers and prophetes desyred with hyghe lamentation that they myghte be lycenced to departe out of this vale of teares to the heauenly and perfite ioyes. For here they thoughte themselues ouely straungers and as pylgrymes or wayfaringe men. Whiche thinge the Apostle Paule in his seconde Epistle to the Corinthians doth wonderfully well declare, writynge on this wyse. We knowe, sayeth he that yf our earthy mansion of this dwelinge were destroyed, we haue a buyldynge of God, an habitation not made with handes, but euerlastyng in heauen. And therfore sygh we, desyrynge to be clothed with our mansion whiche is from heauen, so yet yf we be founde clothed and not naked. And veryly, suche straungers saynte Peter here wylleth vs to be, whiche oughte continually to loke vp, to trauell, and laboure thytherwarde, settynge asyde all earthly thynges, all cares and worldly desyres, and euer to stande redy, in hope to be delyuered out of this oure earthly tabernacle or hostrye, and to enioye

Note thys exemple of saynte Hieiom.

ii. Cor. v

iope the euerlastynge inheritaunce. Howe beit yet in the meane season, good people, we teache not (as do these Anabaptistes) that he that hath ryches shulde cast them awaye, but that he cleaue not in harte vnto them, lyke as other places of holy scripture do teache vs, and namely this present Epistle of saynte Peter, whiche by a similitude of straungers or wayfaryng men, doth declare vnto vs, that in the hostrye of this present worlde, we shulde be in loue with nothynge, we shuld vaynly and ambitiously requyre nothyng, that is in our hoostes house whiche is the worlde, euen none otherwise, than a straunger, a pawmer, or wayfaryng body doth, which knoweth that nothyng in his ynne or lodgyng doth pertayne vnto hym, but only maketh hast homeward into his owne contrey. Now they which be in loue and admiration with any thinge in this worlde, can not be called forners, straungers, or pylgrimes, but citizens and inhabitantes of this worlde. Wherfore it is greate folly for vs Christen men and women to be in loue with the thynges of the worlde, and to seke pleasure in carnall desyre, syth suche thynges belonge nomore to vs. But I praye you what vices doth saynte Peter call here desyres? Surely not only those grosse faultes, but also the inwarde croked affections, whiche doubtles be the very causes of those outwarde and grosse vices. Saint Peter therfore wryttynge especially to the Jues, whiche were dispersed abrode in dyuers countreys, and by them vnto vs Englyshe men yea and to all others, ryght tenderly exhorteth them (callyng thē his moost derely beloued brethren) to abstayne as forrenners and straungers, from all

Agaynst Anabaptistes.

Of what carnall desyres.

fleshly lustes, that is to witte, all vices, which of nature do spycke to the flesshe, which vices do kepe continuall warre and batell against the soule and spirite of man that euer moze traueleth and laboureth to do the wyll of God. And he wylleth them that they haue honest conuersacion amonges the Hethen persons and paynyms whiche wozshipped false Gods amonge whome at that tyme when sayne Peter wzot this Epistle the chzisten men lyued. Sayne Peter therfoze meaneth not that chzisten men shuld departe from the paynyms oz Hethen men but that they shuld lyue honestly amonges them, to thintent that where as they backbyte them as euyll doers, they myghte se theyr good wozkes and glozifye God in the daye of vysitacion, that is to saye, that the paynyms being moze rightly instructed and taughte by the honeste lyfe of chzisten men, myght by Goddes visitation be called also to the Gospell, and so haue a better opinion and iugement of Gods wozde, whiche thynge in deds came to passe in the pzimatyue churche by the godly exemple of the good Apostlicall fathers and of the deuoute chzisten people in Rome and els where. Where as now the paynims and infidels as be turkes and Jues be rather greuously offended and plucked frome the Gospell then allured vnto it by the exemple of vs Chzisten men and women. Wherfoze it is saze to be feared, leste God wyll at laste visyte vs, not by heappynge vpon vs his benefytts and graces whiche we refuse and neglecte, but by pourynge vpon vs his iuste pze and vengeaunce accozdynge to oure merites and desertes. Be we subiecte therfoze (good chzisten people) to the wozde

In the daye of visitatiō

of

of God. Obeye we his commaundementes taughte vs there. Let our lyght shyne before men and namely before the proude Pharisees and infidels (whiche thynke there is no God) that they may se our good workes and honest conuersacion and glorify our father in heuen. Let vs submitte our selues, according to Peters counsayle here, vnto euery humane creature, that is to saye, vnto all ciuile ordinaunce or power whiche mortall men do administer, and that euen for our Lordes sake. For it pleaseth our Lorde we shulde so do, lest our conscience shulde be defyled with synne through disobedience. And here may ye lerne (good people) that when ye obeye the heade ruler of the common weale, ye do please god by this obedience. Be obedient therfore sayeth saynte Peter whether it be vnto kyng, as vnto the chefe hed, or vnto rulers as to them that are sent of hym for the punyshyment of euell doers. And surely as witnesseth Paule, who soeuer withstandeth power resisteth the ordinaunce of God. For he is the officer of God to take vengeaunce on them that do euell. Wherfore ye must obeye (sayeth Paule) not only for feare of vengeaunce, but also byeause of conscience. For as it foloweth here in the texte, so is the wyll of God, that with well doyng, ye may stoppe and put to silence the ignoraunce of folysh persons, whiche oftentymes iuge of such thinges as they vnderstand not, and whiche esteme the Gospell and the worde of God by the maners of the imbracers therof (whiche of frayltie many tymes do fall into fowle vices) and do not esteme it by the owne proper nature. Where as in dede it is the power and vertue of God to the

mat.v.

Ro.xiii.

Rom.i.

helth and saluation of all them that beleue. Let vs then good christene people se be free and vse the libertie of the Gospell, that we haue it not for a cloke of nawtynes, worknynge (vnder the pretence of it) all lewdnes accordyng to our foule lustes and desires, as many called gospellers and goostly brethren do, which be in dede no gospellers but rablers no true brethren but false brethren, no christians but antichristes and sklaunders of Gods holy worde. Let vs than be no feyned christians but right christians, and true seruauntes of God. Let vs honoure and haue in reuerence all men. Let vs loue brotherhode not brotherhode of monkes, freers, nunnes, and such other clopstered and disguysed people which vnder the cloke of fraternitie or brotherhode deuoure poor wydowes houses and the lyuynges of other in their fraytres, and of whom the christen people been folyly mocked and seduced whyle they perswade them that they can do no better then be of their brotherhode, whiche in dede is nothynge els but a swarme of ydle dranes that lyue not by the swete of their face (as Gods commaundemente byddeth them) but by other mens labours vnder the cloke of longe prayer. but let vs loue suche brotherhode and fraternitie as Gods worde alloweth, whiche is that we shulde loue one an other after a gentle and christian maner, all lordynes and proude lokes layde downe, and when we make a dyner or feast, not to call the ryche which may qwyte vs agayne but our poore christene brethren and systers which can not acquyte vs, but our father in heuen shall acquyte it vs. This is verely the brotherhode that our maistre Christ allow-

Fraternitie.

eth

eth, and that his disciple saint Peter doth here speake of. Let vs than feare God whiche doth prosper our obedience and helpeth vs that we may truly honour all men, that we maye loue brotherhode, and gyue due honoure to our kynge whiche is our supreme hedde next vnder Christ, none excepted, neyther bisshop of Rome nor other. For yf there were, saynt Peter wolde not haue passed it ouer with silence. Neyther is it to be thoughte that Peter whiche was one of Christes Apostles and of the chefest, knewe not the bysshop of Romes power or his owne power. He knowleged no suche supremacie as the bisshoppe of Rome doth chalenge vnto him in that he is saint Peters successour. Saint Peter bydeth vs here feare God and honour the kyng. Yf the bisshop of Rome were to be honoured nexte God and before kinges, why doth saint Peter set the kinge next to God? Yea why doth he speake nothing at all of the bisshoppe of Romes authoritie? So ye se that saint Peter maketh nothing with the bisshop of Rome, and yet he sayeth he is his successour. But what shulde I speake more of this mater? I doubte not but longe ago there is none of vs but regardeth the bisshop of Rome none otherwyse, then an other bysshop in his bysshoprych ought to be regarded. Let him medle with his owne flocke, with vs he hath nothing a do, any otherwyse than one christen man hath to do with an other. Let vs therfore charitably pray for hym, that he may execute his office in his owne diocese and not entre in to other mens offices. Let vs than honour our kinge next vnto God, as our supreme hedde, accordinge to saint Peters counsayle in this Epistle, and according

to the aduise of sayne Paule in the place before alle-
ged. Let also seruauntes obey theyr masters, not on-
ly yf they be good and courteouse, but also thoughe
they be roughe and frowarde, not doynge seruyce to
Ephes. vi the eye (as Paule sayeth wrytynge to the Ephesians)
and as they do that go aboute to please men, but as
the seruauntes of Christe, doyng the wylle of God
from the harte with good wyl, seruyng God and not
men. For so is it thanke worthy, sayth sayne Peter.
Hytherto haue we shortly declared vnto you the mea-
ninge of this Epistle. Nowe therfore good people if
ye woll be true christians, if ye woll be true feithfull
persons, boost not of youre feith in wordes, but de-
clare in your dedes and workes, that ye haue the feith
of Christe. Let vs shew our beleue in such workes,
as this Apostle sayne Peter doth here exhorte vs to,
and than shal we vndoubtedly haue the ryght beleke
and sayth in Jesu Christ, which in whom so euer it is
in, can not but bryngе forth frute in due season euen
Mat. xiij as sede doth that is sowne in the good grounde, some
an hundreth folde some sixty folde some thirty fold.
And this sayth thus garnyshed with the workes of
charitie shall iustifie vs and make vs the children
of God and inheritours of his heuenly kyngdome,
Mat. xx. whiche was prepared for vs before the begynnynge
of the worlde by the father of heauen, to whome with
the sonne and holy goost be glorye and prayse euer-
lastyngly. Amen.

¶ The gospell on the thyrde sonday after Ester. The .xvi. Chapter of Jhon.

Thargument.

¶ Of the goostly raigne and kingdom of Christe.

Jesus

IEsus sayd to his disciples. A lytle and ye shal not se me, and agayne a lytle, and ye shall se me for I go to my father. Then sayd of his disciples one to another, what is this that he sayeth vnto vs, a lytle and ye shall not se me, and agayne a lytle and ye shall se me, and that I go to my father? They sayd therfore: what is this that he sayeth: a lytle? we wote not what he sayeth. Iesus perceiued that they wold aske hym, and sayde vnto them, Ye enquyre of this betwene youre selues, because I sayde a lytle, and ye shall not se me, and agayne a lytle and ye shall se me. Verely verely I saye vnto you, ye shall wepe and lamente, but the worlde shal reioyse. Ye shall sorowe, but your sorowe shalbe turned to ioye. The woman whan she trauayleth hath sorowe, because her houre is come. But when she hath brought forth her chyld, she remembreth nomore the anguysshe for the ioye, that the man is borne into the worlde. And ye nowe therfore haue sorowe, but I shall se you agayne, and your harte shall reioyse, and your ioye no man taketh from you.

The sermon vpon this Gospell.

IN the Gospell of this daye (good christen people) it is fyrst to be considered of vs how our sauiour Christ ascertayneth his louing disciples of his crosse and passion that he shulde suffre for the raunsomyng of the worlde, and also of his moste glorious vprysynge agayne from death to lyfe. And furthermore how he sheweth by his vprysynge or resurrec-

tion he shulde begynne his raigne and haue a coming to his father. And assuredly, the preaching and sore shewyng hereof was right necessary for the Apostles of Christ to be often taught and dryuen into theyr heades. For the flesshe (as Christe sayeth himselfe) is weake, and agayne the articles of Christes religion be suche, that they surmounte the slender capacitie of mans wit, neither can they easely be perceiued. This is the cause, why Christ lyke a faythfull maister neuer ceaseth to dryue into his disciples heades the summe and content of our fayth, to thintent he myght fully execute thoffyce that he cam for. This then is his sentence and minde, which he declareth to his disciples. within a litle whyle (o you my louing scolers and disciples) I shalbe betrayed vnto the Iues, as I haue often times heretofore shewed vnto
mat.xvij. you that I shuld be condemned, scourged, bobbed, and at last nayled to the crosse. And byeause lyke as the prophet Jonas was in the whales bely thre daies and thre nyghtes I must lykewyse be buryed in the grounde for the space of thre dayes and thre nyghtes.
Christes sayngs. Therfore for a lytle whyle in dede ye shall not se me. But agayne after a lytle whyle, that is to witte, the thyrde daye after whan I shall ryse agayne, ye shall verily se me, how be it, that shall not be longe, for I muste awaye to my father and begynne with hym
Ephe.i. and.iiij. my goostly rayngne. To deare frendes with such wordes Christ teacheth his Apostles what maner thinge his kingdome shulde be, and how the commynge is to the same. Verely the kingdom of Christe is none other thing thā that Christ hath cōquered the worlde synne, deathe, satan, and hell, and furthermore hath

taken

taken of his heuenly father all power both in heuen and in erth in such sort, as henseforth, he is ordeyned to be the most mighty kinge ouer the mount Sion, leadynge and gouernynge his subiectes in most royall wyse with the holy spirite of comforte. Into this his kingdom it behoued him to entre by the crosse, by shedyng his most precious bloud and by death, lyke as the prophet Dauid longe before had prophecied of him, sayeng, he shall drinke of the floude in the way, and therfore he shall lyfte vp his heade. And yet this spirituall kingdome was not moche knowne to his Apostles. For they thoughte that the kingdome of Christ shuld haue ben rather a worldly and an outwarde kingdom, which thing they styl loked for, vntyl the tyme that the spirite was gyuen them which taught them the vndoubted knowledge hereof, and how they ought to come therunto and to get it, and how to dwell and continue in the same. If we therfore be in lykewyse mynded to entre into his kyngedome, and by Christe to vanquyth synne, death Satan, and hel: we must nedes knowledge & take Christ for our high Lord and sauiour, for oure kynge and bishop, lastly beleuing that we be made at one again with the father of heauen by his precious bloude and in suffrynge and doing the thinges that Paule speaketh of where he sayeth. If we shall suffre togither with hym: we shall surely also raygne with hym.

psa.cix.

psa.cix.

1.Tim.ij.

Second, we haue here an exemple of oure natural blindnes set forth here vnto vs by the blyndnes of thapostles. For loke how litle they atteined the misterye of the Gospell without the holy goost, so lytle can we also attayne by oure owne powers to iustice or soule

An exemple of oure ignorance.

soule helth. But let vs conswze out of the very texte the rudenes and ignozaunce of the Apostles. Christ had shewed them that after a lytle whyle they shulde not se hym, and also after a lytle whyle they shulde se hym agayne, for he muste go to his father. This surely must nedes be vnderstande of his deathe and resurrection, and of his spirituall kyngdome. For what is it to go to his father, but to fulfyll all thinges which were appoynted for hym to do (as it is declared in the Epistle to the Ephesians) and by his holy goost to exalte glorifie and saue mankynde, or (to speake the wordes of the prophete) to gyue gyftes to men. But I praye you howe dyd the Apostles vnderstande this? They reason with them selues what meaneth this that he sayeth, after a whyle ye shall not se me: and agayne, after a whyle ye shall se me, we knowe not (sayt they) what he speaketh. Lo the Apostles do here confesse theyre ignozaunce and that they atteyne not to the wordes that Christe spake, albeit he had spoken oftentymes before, of his crosse death and resurrection vnto them. Wherfore it is not a lytle to be wondered at, what the Pelagians and suche other heretiques meane which fyghte so strongly for the defence of theyr owne natural and carnall power, syth they se here so openly that the Apostles themselues (which had Christe conuersaunte amonges them) could not by theyr owne proper power, before the holy goost came vnto them, vnderstande the spirituall kyngdome of Christ. So that it well appeareth that whyle they wyll be teachers of other, they be themselues full of all blyndenes and depe ignozaunce. This therfore is the intent of this

what it is to go to the father. Ephe. 4.

Psal. 67

place

place, that the flesshe in suche thinges as pertayne to iustificacion can do no good, onles the holy goosle being communicate by the worde be receyued of christen men. For as the prophet Jeremy recordeth, they shalbe taught of God and not of themselues. Jer. xiii.

Thyrdly, Christ doth preuent his apostles when he espied them not to attayne his wordes, and for that cause desirouse to aske hym the meanynge of the same, sayenge vnto them in this wyse. Of this ye do question amonges your selues that I sayde, a lytle, and ye shall not se me and agayne, a litle, and ye shal se me. Verely verely I saye vnto you, ye shall wepe and lamente, but the worlde shall reioyce. Ye shall sorowe, but your sorowe shalbe turned into ioye. Lo how Christ tendereth his apostles, he shaketh them not of for theyr rudenes and ignorannce, but moost gentlye instru teth them, shewynge them, howe his former wordes ought to be vnderstande, sayenge vnto them in this wyse. Ye shall wepe and be sory, but whye bycause ye shall se your Lorde and maister taken lyke a theefe and murtherer, nayled vppon the crosse, and put to death. Than shall sorowe beginne, and principally this shall encrease your sorowe, that the worlde shall reioyse at your aduersitie and your maisters trouble. And lyke as Christ had spoken, so it came to passe concerninge both his owne crosse veration and heuines and also his apostles. For do ye thynke it a lytle veration vnto him, when that he was reuiled and vpbrayed of the Jues sayenge vnto hym, let God delyuer him, if he will haue hyme I passe ouer with silence the thinge that he himselfe complayneth of, where he sayeth by his prophete Dauid Crosse and persecution. Psa. xxx.

E.i. I am,

I am a worme & not a man the reproufe and gesting
stocke of men and the refuse of the people. As many
as behold me mocke me, they shake their heades at
me. What is this but to cast Christ into trouble and
heuines and not only hym but also his Apostles and
louyng frendes, which folowe his doctrine. And albe
it Christe doth specially in this place speake of the
tyme of his owne crosse whiche shulde be the occasion
of weping & mourning to his apostles, yet his minde
was hereby, to shewe what state and fortune is to be
loked for in this world vnto al true christians. True
christians no doubt can not but suffre in this worlde
muche displeasures and veration, wheras the wicked
persons and suche as care neyther for God nor de-
uell make good chere and lyue accordynge to theyr
Pro. iij. hartes ease. Hereunto agreeth Salomon in his pro-
uerbes sayenge. Cast not awaye the chastisement of
thy Lorde God. Lo ye se how Christ instructeth his
Apostles and armeth them with patience to suffre
thobprobriouse wordes, scornes, and persecutions
of the wycked persons, and Antichristes. And loke
what, he wylleth the apostles to do, the same he com-
maundeth and speaketh euen vnto vs so many as
wolde his disciples and folowers.

Sorowe turned to heuy-nes.

Fourthly, forasmuche as Christe hath tolde his
Apostles of the sorow and heuines and of the perse-
cutions that shulde happen vnto them for his sake:
he nowe againe doth comforte them, declaryng vnto
them, what shall happen after suche stormes of tribu
lation. Your heuines, sayth he, shalbe chaunged in-
to ioye, as who shulde say, the worlde as sone as they
shal haue kylled me, woll thynke they haue won the

spurres

spurres and that they haue put me vnder fote, but it shall not be so: for the thyrde day after, shal I ryse agayne from death, maugre theyr heades. I shal cõforte you, and in your heuines pacifie you, and shall make you glad. And albeit, after that tyme also ye must styll suffre muche wronge and repreche for my name and for the gospel sake: yet your affliction and trouble shall not laste longe, but euerlastynge ioye shall anone ensue. In exemple of this thinge, I will ye take in a woman that trauaileth with childe: A woman whan she trauaileth, ye know, is in heuines and payne, for her houre is at hande. But assone as she hath brought forth into the worlde a childe and is deliuered, she remembreth no more her payn and grieke for the ioye she hath of the chylde that is borne into the worlde. In lykewyse ye be now sad and heuy for my departure, but I shall come se you agayne, and than your hartes shal leape for ioye, and no man shal be hable with all the displeasure he can do you, to take awaye this your ioye frõ you. Oh how comfortable ought this similitude whiche is here brought forth of Christ be vnto all christen men. For fyrste of al it sheweth that vexation trouble and crosse muste as surely folowe vpon the confession of the gospel, as it is sure, that a traueling womã can not bryng forth her chylde without sorowe and greke, but yet in the meane season the christen man thorough the worde of God must nedes afterwarde haue great comfort and ioye. Furthermore this trouble crosse affliction and persecution of the true christians shall not be continuall nor euerlastynge, but it shall endure only for a season. And on the contrarye parte the worlde shall

The parable of the trauelynge woman.

ioye for a ſeaſon. But theyr ioye ſhall be of ſmall con
tynuance, as Chriſt hymſelfe in an other place wyt-
Luc.vi. neſſeth wher he ſayth: Wo be to you whyche laugh
here, for ye ſhall wepe & lamente. Albeit in very dede
the chriſtian man ſhall not be cleane voide of ioye in
this worlde, but what ioye is this? I woll (ſayeth
Chriſt) ſe you agayne, and your hartes ſhal ioye yea
and no man ſhal take your ioye from you. Truly the
ioye that Chriſt here ſpeaketh of, is the gladnes and
peace of conſcience whiche the true chriſtians ſhall
haue, in aſmoche as they knowe that God ſhalbe
mercyfull vnto them through Chriſt and ſhall kepe
and preſerue them through purenes of lyfe to the in-
herytynge of euerlaſtynge ioye prepared for them be-
fore the worlde was made, as Chriſte hymſelfe wit-
neſſeth, by the father of heauen. To whome with the
ſonne and holye gooſt be thankes and prayſes.

¶The Epiſtle on the.iiii. ſonday after Eſter daye. The.i.Chapter of James.

The argument.

¶Saynt James teacheth how Gods worde
beynge an heuenly gyfte ought to be receyued.

MOſt derely beloued brethren, euerye
good gyuing and euery perfect gyft
is from aboue, deſcendyng from the
father of lyghtes with whome is no
tranſmutatiō or ſhadowing of chan-
geablenes. Of his owne wyl begate
he vs by worde of trouth, that we ſhulde be the fyrſte
frutes of his creatures. Wherfore (my dere brethren)
let euery man be ſwyfte to heare, ſlow to ſpeake, ſlow

to

to wrath. For mans wrathe worketh not gods iustice wherfore layng a parte al fylthines and superfluitte of malicyousnes receiue you with meakenes ỹ worde grafted in you, which is able to saue your soules.

The sermon vpon this Epistle.

THe holy Apostle saynt James (dearlye beloued audience) in the Epistle of this daye doth fyrst of all opene vnto vs the causes of gods worde from whence it commeth vnto vs, and then he commendeth and setteth out the authoritie of the same howe it is as a meane or instrument, wherby through new byrth we be made the chyldren of god and (as saynte James here speaketh) the fyrst frutes of gods creatures. As towchynge the causes of godes worde we shall vnderstande, that the gospell or worde of God is no humane thinge, It is the worde I say neither of Emperour, King, Prince, Duke, nor other temporall ruler, neyther is it any suche thynge as commonly chaunce to vs for our propre merites, neither yet is it vnpythye, weake, or vnperfecte, whiche eyther of it selfe is not stronge inoughe, or nedeth any other helpes to the perfection and accomplyshement therof, but it is a heauenly worde, a good gyfte of God and perfecte, that is to saye, whiche almyghtye God hym selfe hathe authorized and set forthe, and whiche God gyueth of his mere grace and fauour, and whiche is stronge and full of power, accordyng to saynt Paule, which sayeth it is the power of God to the healthe of all suche as beleue the same, It is perfecte forasmoche as it neyther nedeth any other worde, neyther yet can it suffre any other to be Rom. i.

 matched

matched with it. Certainly this description of gods worde is thus by saynte James set forth and commended vnto vs, leste by straynge out of the waye we myght happen to decepue oure selues thynkynge it inoughe to heare the worde of God withoute any maner of regeneration and newe lyfe. For ye muste vnderstande that godes worde is a farre greatere thynge, it is an heauenly, good, and perfecte gyfte, whiche commeth from aboue euen from God the father of lyghtenes, with whome is no transmutation of lyghte and of darkenes, neyther can he suffre that we shulde mengle our darke dreames with his lightsome worde, I meane, oure owne inuentions, oure blyndenes, our careles maners, oure carnal lybertie, oure euell and beastlye lyuynge. We be also here taughte what is the fynall vse of godes worde and wherfore it serueth. It serueth doubtles, that by it we shulde be as newe borne children ful of innocencie and gyltles lyuyng and be made the fyrste frutes of the creature of god, whiche commeth not of oure owne deseruynge, but it is the worke of god the father, whiche dothe renewe and regendre vs with the worde of trouth to thintent we maye be the fyrst frutes of his creature. Saynt James therfore wylleth vs to laye downe all retcheles and vayne spendynge of oure tyme and slauthfulnes towardes the worde of God, and that we shulde pray god that he woll vouchsaue to open vnto vs the vnderstanding of his worde and gyue vs also encrease in the same that we maye heare it with frute, and vnderstandyng it, and being renewed therby, myght be made the fyrste frutes of the creature of God. Let vs not than decepue

Nolite errare.

oure

oure selfes as though it were inoughe to heare the
woyde of god and not to vnderstande it with the hart
not to catche holde of it by faythe, not to woyke well
outwardely. Euery good and perfyte gifte is from
aboue, the woyde of god is perfyte, it nedeth none o-
ther woyde to stepe it, and to make it perfyte. Yea
we can neyther take it noy vnderstande it perfytlye:
onles it be gyuen vs of God. It is of it selfe moste
perfyte, and it is the thynge also whiche onlye can
make vs perfit. It commeth from the father of light,
that is to witte from god whiche is the only cause
of all lyght, in such soyte that the thynge which we se
in vnderstandyng godes woyde, is of God. It is also
the gyfte of god, that his woyde doth lyghten, foy the
father is of hymselfe lyght. With whom is no vari-
ablenesse noy interchangeable shadowynge, that is
to saye, he can not abyde that lyght & darkenes shuld
be confounded oy myngled togyther. Foy he is the
father of lyghte onlye, and not of darkenes. I saye
he can not suffre that we shuld gloyye and bzag of his
woyde as of a gyfte, and in the meane season do the
woykes of darkenes. And by this doth the Apostele
sayncte Iames moue vs from cupll woykes by the
exemple of god whiche is intransmutable and incon
uertible, that is to saye, he is not nowe lyghte nowe
darkenes. And therfoye ought not we to folowe both
lyght and darkenes togyther. Foy wyllynglye begat
he vs with the woyd of his trouth, that we shulde be
the fyyst frutes of his creature. As though saint Ia-
mes wold say. Bycause god hath begotten vs a new
by the woyde of trouth to thintent we myght be now

his

his fyrst frutes, than seynge we be his fyrst frutes, it becommeth vs not to folowe darkenes, it becommeth vs I say no more to leade our lyfe in vice and naughtines, but it behoueth vs to be doers and not onely hearers of the worde. In that he sayth, willyngly, or of his owne wyll, he thurfteth out merite. It is called the word of trouthe, aswell because that of it selfe and of the owne nature it is true, as bycause it maketh other true. Secondly, we shall diligently marke, that the Apostle sayntе James in the latter part of this epistle, doth sturre vs to newe lyfe, and to such workes, as the worde of God and newe byrth wolde aske. For it is euen knyt and annexed to newe byrthe that a man shulde do good workes, as also Paule witnesseth sayeng. What shall we than saye, shall we abyde in synne, that grace myghte be the more? God forbyde. We that be deade to synne, how shal we hereafter lyue in the same? Also to the Ephesians he writeth. We be gods handworke, created in Christ to do good workes which god hath prepared, that we shuld walke in thē. And to the Colossians he sayth if ye haue risen with Christ, seke ye the thinges aboue, regard heuēly thinges and not erthly things. Wherfore my deare brethren (sayth sainte James) let euery man be swyfte to heare, slowe to speake. By whiche wordes he forbydeth chefely muche talkynge and pratlynge wherby in sayntе James tyme many dyd bragge (as they do at this daye) of the Gospell without chaunging of theyr fourmar lyfe: without lyuynge after the Gospel. Such persons S. James wolde haue swyfte to heare and slowe to speake tyll tyme they rightly vnderstande Gods worde and do

Rom. vi.

Ephes. ii.

Col. iii.

Slow to speake.

dedes

vedes agreable to the same. He willeth vs also to be slow to wrath, and consequently meke and patient. For the wrath of man worketh not the ryghtuousnes of God, that is to saye. Ire or wrath and the effectes therof. can not do the thinges which be rightfull before God or whiche God requireth of vs. And saynte James calleth here the iustice of God, not that wherby we be iustified before God, but that iust and righteous lyuynge whiche God requireth of vs to the declaration of that iustice whiche iustifyeth and whiche is gotten by fayth. Wherfore castyng away all vnclennes and excesse of malice let vs receyue with mekenes the worde implanted in vs, of God the father of heauen. Receyue it (he sayth) with mekenes, that is to saye with all sobrenes and reuerence, not after a ryottouse and seditiouse sorte as though we wolde fyght for it, nor agayne with an euell and strugling minde (as many dissemblers do) but gladly thankfully and gently. For it is the thynge which is hable to saue our soules. whiche thinge also saynt Paule proueth, wrytynge to the Romaynes, where he teacheth, that we be iustified by fayth, by the ministration of gods worde. Now therfore to make an ende let vs accordyng to the meanyng of this Epistle, whiche in so fewe wordes conteyneth so heuenly doctrine, imbrase this worde of trouthe that saynte James doth here speake of, and so imbrase it that we maye be counted doers and not hearers only. Thus doing we shalbe enworthyed to be the chosen people of God and to inioye at last the kingdome prepared for vs of the almyghty, who be lauded for euer and euer. Amen.

In mansuetudine. Roma. x.

¶ The Gospel on the fourthe sonday after Ester. The .xvi. Chapter of Jhon.

The argument.

¶ Christe promyseth to sende the holy goost and of his office.

JEsus sayde to his disciples. Now I go to hym that sente me, and none of you asketh me whyther goest thou. But because I haue sayde these thynges vnto you, sorow hath replenyshed youre herte. yet I tell you the trouth, it is profitable for you that I go. For if I go not, that comforter wyll not come to you. But yf I departe, I wyll sende him you. And when he is come, he shall rebuke the worlde of synne and of iustice and of iudgemente. Of syn, because they beleue not on me. Of iustice, because I go to my father, and ye shall se me no more. Of iugement, because the prince of this wold is iuged alredy. I haue yet many thynges to tell you, but ye can not beare them now. But when he is come the spirite of trouth he shall leade you into all trouth. For he shall not speake of him selfe, but what soeuer he shall heare he shall speake and shall shewe you thynges to come. He shall glorifie me, for he shall receaue of myne and shall shewe vnto you. All whatsoeuer the father hath, is myne. Therfore I sayd that he shall receyue of myne and shew to you.

why the holy goost was promysed.

The sermon vpon this Gospell.

THe chefe parte of this Gospel good people standeth in the declaration of the office of the holy goost

goost whiche for that purpose is sent of Christe that he shulde disclose and open the spirituall kyngdome of Christ and discouer the blindnes of the worlde concerning this kingdome. For the spirituall kingdome of Christ bycause it standeth in feyth is not perceiued of the worlde, no more thā is his iustice a blesse, forasmuch as the worlde, bycause it is ledde with reason, loketh for an other kingdom, an other iustice, and also an other blesse, euen suche as be moste agreable to the iugemente of reason and may be seen with the carnall eyen and groped with the fleshely handes Suche thinges, bycause reason alloweth them, do deceiue and flatter the worlde, and be lettes and impedimentes, that the true kingdom of Christe which is goostly can neuer be rightly vnderstanded of the worlde. And surely the disciples dyd here some what represente the worlde, for they also dyde as yet after a carnall sorte trust and hope vpon the carnall presence of Christe as thoughe he hadde come into the worlde to sette vp some carnal reigne or Empire that al the worlde shulde haue loked vppon and esteined. And therfore whan they harde Christ saye he wolde go againe to his father frō whom he was sent, their hartes were cold and replenished with care and heuynes. As though they shulde saye vnto hym: we trusted that thou woldest haue begonne and sette vp here a stately and triumphante kyngdome, and now thou sayest that thou wolte departe hence to thy father. Assuredly my brethren al we be euen thus naturally affected and disposed, before the sendynge of the holy goost, that we styll dreame vppon some carnall thynge concernynge Christes kingdome. But

when the holy ghoost come, he shall teache vs that the kingdom of Christ standeth in fayth and spirite and not in an outwarde lordlyp or worldly poure. Then also shall our iustice shrinke and quake which we fayne we haue before the lyghtenynge of the holy goste, and our iugemente shall appere wherby according to our owne reasone we iuge of the reigne of Christ. Finally also our synnes shalbe disclosed concernyng our lacke of feith and mysbeleefe whiche we had towardes Christe the only sauiour, whan we se that those be sinnes which before we iuged for righteousnes: as for exemple, the affiaunce and truste in oure owne workes, and such lyke. And leste a man shuld feyne to himselfe some peculiar vision and illumination he wot not what, ye shall vnderstande that the holy goste commeth when the trus worde of god is preched and printed in the hart which word no doubt is the worke of the holy goste. This holy goste doth lyghten vs and leadeth vs to the knowlege of gods worde. Now therfore (sayth Christe) I go my wey to hym that sent me, to thintent I mought come agayne and begynne a new and spirituall raigne in reuerting by death. And not withstandyng that I say vnto you that I must departe from you, ye aske me not whether I go. As who shuld say, if ye were not blinded with the care of the flesh and sought not for worldly thinges, ye wold haue asked me whether I go, syth I tolde you I must departe. Neuertheles bycause I haue sayd suche thinges vnto you, youre hartes be full of sorowe, not so much bycause of my departure, as bycause ye se that ye shall lacke those outwarde and worldely pleasures and promotions

But now I go. &c.

which

which ye hoped to haue receyued in my kyngdome. Howbeit I tel you the trouth, it is good for you that I go my way, as who shulde say, your opinion concernynge my raigne is false and clegne wrouge. But I woll shewe you the trouthe why I muste departe, partly because ye may vnderstande what maner kingdome my kingdome is, and partly what ye ought to loke for in it. I say it is expedient and profitable for you that I departe. Frendes here we se that all thinges whiche Christ dothe, he doth the same for our behofe and profyte, insomoche that euen his departure out of this worlde that is to saye his death was so profitable to vs, that withoute it, we shulde neuer haue bene deliuered out of our damnable state of euerlasting deathe. He goth on and sayth. For if I go not away, that comforter shall not come vnto you. Lo in this place is conteyned the greate auantage and profite of the death and departure of Christ vnto his father. For therfore departed he oute of this world, bycause he wolde begynne a ghostly kingdome, whiche neuertheles coulde not helpe, if he had not also sente the holy ghost. For where there shulde be a ghostly kingdome, and we yet carnall, we could in no wyse vnderstand nor perceyue it. Nomore than euen at this daye we vnderstande it but by the helpe and ayde of the holy ghost. Wherfore let vs remembre that Christe hath for oure cause sente the hooly goste which myght leade vs into all truthe that is to wite, which might disclose and opene vnto vs oure synnes that do of our corrupt nature sticke in vs and yet neuertheles we take them for no synnes which holy goste also myght bewrey oure ryghteousnes to

Expedit vobis.

The profyte of Christes death.

be before god very vnrighteousnes, and finally which myght shewe the deuell to be iuged by the disclosing and opening of the gospell, all whiche thinges no man shuld haue vnderstanded, had not Christe sent his holy ghost, whom in this place he surely promiseth shulde come, and he came in dede accordynge to his promyse vpon whitsondaye, as it is redde in the fyrst chapter of the Actes of the Apostles. Now the holy ghoste is called a comforter, whiche in the Greake is called Paracletus of his effecte or office, forasmuche as his office and feate is, from tyme to tyme so longe as this spirituall kingdome shall endure to comforte Christen mens consciences in this worlde. when this comforter commeth, sayth Christ, he shall rebuke the worlde of synne, of righteousnes, and of iugemente. Here we se thre lettes and impedimentes, whiche by thoffyce of the holy goste muste be moued awaye, to thintente his spirituall kyngdome myght the better be vnderstand, that is to say synne which is, not to beleue in God, and this thing man doth vnderstande by his propre nature, and yet onles it be vnderstande, no man can approche to the kingdome of Christe. The seconde is the misknowlege of the true iustice which pleaseth God, and this also can no man take nor perfourm of himselfe. The third is iugement, where as we vnderstand not naturally that the deuel is iuged by the disclosing of the Gospel. These thre lettes & impedimentes be roted naturally in euery mans mynde, which no man can vnderstande of himselfe or take awaye by his owne power. wherfore to the doinge herof is the holy goost behighted vs in this Gospel. And forasmoch

Actu. i.

Paracletus quid sit.

Thre lettes.

as

es the kingdom of Christ is here stablyshed among men which be synners and whiche of nature can do nought but synne and loue theyr owne righteousnes and iudge after theire owne fashion of the gospell: therfore the holy ghoste executynge his office, doth not moue vs to departe out of this worlde that we maye haue no occasion to synne, neyther wol he that cruyle iustice or humane iudgemente shulde not be executed in this worlde, but he teacheth vs, truly to knowe, what thyng synne is. For euery man if he be not directed by scripture shall of his own brain and by his owne poure and witte fayne this or that to be synne which in dyde is no synne, and that to be vertue which is none. But when the holy ghost commeth and reproueth vs by godes word, oure owne imaginations and fantasies destroied, then we know that, that is synne which no man iuged before to be synne. So we knowe nowe that it is synne, if a man beleue not in only Christ concernyng iustice, whiche thynge before the receyuyng of the holy goste none of vs knewe. In lyke wyse it is to be spoken of righteousnes and iudgement, which two thynges, we can not rightely consydre before the openynge of the Gospell, whereby the holy gooste reproueth the worlde: But to thintent ye shall perceyue this enterpretation to be grounded of scripture, harken how Christe himselfe expounneth this thinge. The holy gooste (he sayeth) shall rebuke the worlde of synne. Why? because they beleue not (sayth Christe) on me. Loo how Christe expounneth hymselfe what he meaneth by synne, that is to witte vnfeithfulnes or misbeleue towardes hym, whiche thynge dothe con- Of syn.

demne

demyne men, lyke as on the contrary part the belefe in Chryst saueth. The heretikes haue wrested this text (as they do al other) to the mysbeleue of the Turkes and Sarasines, and such people as be farre from vs: but they ought to remembre that in this behalfe they do synne worse than the Turkes, forasmuch as they wold be coūted Christians, and yet in the meane season they labboure to be made righteous and iuste before God by theyr owne proper workes without fayth in Chryste. Of this abominable synne, the vnfeythfull person knoweth nothing at all. Of righteousnes the holy goost shall rebuke the worlde, whye because sayth Chryst, I go to my father, and ye shall se me no more: That is to say, because I shal begynne my newe reygne, wherin an other maner of iustice than ye imagine, must be sought for and shalbe of da

Iugemēt lour before God. Of iugement the holy goost shall rebuke the worlde, whye because (sayeth Chryste) the Prince of this worlde is iudged already. And he calleth iugement the blindnes of man whereby the world alloweth naturally the reygne and the workes of the deuell, for the worlde hath a corrupte iugement by Adams fall, so that it seeth not what thynges God alloweth and what not. But (sayth Chryste) I haue yet many thinges to speake vnto you meanynge of his crosse and of his glorie, but because of your weakenes and infirmitie ye are not hable to beare them now. As who shulde saye, ye be yet carnall and therfore ye perceyue not the thinges that be of the spirite. But when the spirite of treuthe that is the holy goost shall come he shall leade you into all treuthe. The spirite shall teache you thynges spirituall. He shall

Adhuc multa habeo.

transl-

transformyn you and of fleshly persones shal make you goostly. For surely because ye be yet carnall, ye can not perfytly perceyue holy writte concernynge my death and glorious resurrection, which is to be fulfylled for your redemptions sake. Here we se playnly, that this place maketh nothyng at all for the forbyddynge of the Romishe trumpery and traditions but rather agaynste them. For I praye you what is this trouth that the holy goost shall teache you? Mānes traditions? no verely not so. In them is no certaynte. It is Christe and his worde that is the only trouth. Wherfore the holy gooste shall teache onlye Christ and the worde of God, for this is all trouthe. For (as Chrysostom sayth) the gospell conteyneth al together. And the office (sayth he) of a good preacher is truly to perfourme al that is in his cōmission and not to chaunge, put to, or take away any thyng. But this some byshoppes of Rome in tymes paste haue done, and yet at this daye presume to do. Wherfore they are no interpretours but deprauers of scripture, no vicars of Chhriste, but rather of the deuell. They speke of theyr own heddes theyr owne deuyses and dreames wheras the holy goost which here is promised by Christ vnto vs shall speake nothynge of hym self, but what so euer he shall heare, that shall he speake, he shal speake I say no new worde or gospel, but shal open and declare the worde that is already spoken by Christe. This do not the heretikes, for they expounde not Christes worde, but they bryngе another worde besydes this word. This spirite of trouth shall also speake of thynges to come, as of the spreadynge abrode of Christes Gospell throughout the

Chrysostome.

hole worlde euen vnto the Hethene persones aswell as vnto the Jewes, whome yet the Jewes despised and toke for refuse and abiecte persones, countynge them selues onely for Gods chosene people. This holy gooste shall glorifye Christe, that is, he shall expoune hym, he shall make hym clearer and shall auaunce and sette hym forthe. But the byshoppe of Rome doth cleane contrary, for he darkeneth Christe and his doctrine. This holy goost (sayeth Christe) shall receyue of myne and shall shewe vnto you. And al that the father of heauē hath are myne. This is to saye, the holy spirite of God, wherwith euery christen man must be renewed (accordynge to Christes communication with Nicodemus) shall breath or inspire nothynge into the myndes of christian folke, but that, whiche Christes gospell and worde wylleth. He teacheth no newe thynge. Wherfore, if we woll be true christians not only in name, but also in dede, let vs put of, yea and forsake oure carnall and olde man, and let vs be ledde with the spirite of god, which is here called the spirite of trouthe. Whiche spirite by the instrument of Gods worde, as here is declared vnto vs, shall open and disclose vnto vs al trouth necessary to our saluatiō and soule helth. Which thinge also the auncient doctour Jhon Chrysostome witnesseth, sayenge, what so euer is soughte to the soule health, the same is all together conteyned and accomplyshed in holy scripture. He that is ignoraunt, shall fynde there inough to lerne. He that is stubborne and a synner, shall fynde there the skourgies of the iugement to come that he maye feare. He that laboureth, shall fynde there the glo-

Joh.iii.

Chrysostome in cap.mat. xxii.homi.xli.

ryes

ries and promyses of life euerlastyng, by chawynge wherof, he maye be more and more kyndled to do good workes as becommeth a christian man to do. Let vs pray then to god with pure hartes that he wol vouchesaue to sēde vs this holy ghost & this cōforter vnto our mindes, which may opē vnto vs al trouth. To whome be glorie and prayse immortally. Amen.

¶ The fyfthe sondaye after Ester

The Epystle, James.i.

MOst dearely beloued. Be ye doers of the word and not only hearers, deceyuynge your selues. For if any be an hearer of the worde and not a doer he is lyke to a man whiche considered the face of his natiuitie in a glasse. For he hath considered himselfe, and is goon and forthwith he hath forgottene what his fauour was. But he that hath loked in the perfite lawe which is of fredome and hath continued therin: beynge no forgetfulll hearer but a doer of the worke, this man shalbe happy in his doynge. If any seme religious amonge you, not brydlynge his tonge, but seducyng his harte, this mans religion is vayne. Pure and vnspotted religion before God and the father is this, to visite fatherles children and wydowes in theire tribulatiō, to kepe himselfe from the worlde, vndefyled.

Wherin Christes religion standeth

The sermon vpon this Epistle.

THe Apostle saynt James (deare frendes) in the Epistle of this daye doth seuer and discerne the true herers of Gods worde frō the false and vnfeythfull herers. And ye shall vnderstande, that the true

Who be the true hearers of Gods worde mat.xiii.

heaters of gods worde be they, whiche take it with faythe, whiche vnderstande it in theyre harte and whiche do garnisshe it outwardly with suche workes as be appoynted them to do, and (as the parable of Christe declareth) whiche do heare the worde of God and vnderstande it, whiche also bryngе forthe frute, some an hundred folde, some three scoore folde, some thyrty folde. And it is also he (accordyng to the wordes of the prophete Dauid) which is lyke a tre planted by the ryuer syde, bearyng his frute in due tyme.

Psal.i.

The false hearers.

But the false hearers of the word be they which here it, but receiue it not with faythe, vnderstande it not in theyr harte, neyther do furnysshe and declare it to the worlde with good workes, but as the parable of the sower sayeth, suffre the deuyll to take the worde out of their harte. These be only temporall hearers and but for a season, they be but starters, they stycke not by it. They be also such, as when they haue perceyued and taken the true word of God, choke it with the care of this world and with the disceytfulnes of ryches, and so make the worde vnfrutefull, for they receyue it not with full mynde, but by snatches, and mindyng other thynges, euen as he which beholdeth his bodely face in a glasse, and forthwith goeth hys way, and forgetteth by and by what maner thynge it was. Be ye then doers of the worde, that is to wete, declare with good workes that ye truly vnderstande it, and be not hearers onely, as who shulde saye. Ye that heare the worde of god with your eares and do boste and glory in the knowlege therof, a neuertheles be occupied and intangled in other maters, ye do nothing els but with false persuasions and reasons de-

Effects factores verbi.

ceyue

ceyue your selues, which thinge he declareth with a wonderfull goodly and mete similitude. For lyke as it nothing helpeth a mā to stande before a glasse and to se himselfe faire, whan he goeth awaye forthwith, and forgetteth straytе his beawtie: So (sayth he) it helpeth a man nothing at all, to heare gods worde, onles he receiue it in his harte, and take holde of it by faith, depely printing in his mind the beautie ther of, and be delited therin, and therupon declare with good workes that he doth truly vnderstande it. Furthermore he that standeth before a glasse, may well glorie and brag of his beautie for a tyme: So he that heareth goddes worde, maye well for the tyme reioyse & glory of it. But whā the glasse is taken away, anone the beautie is out of minde: So in time of necessitie and tribulatiō, if the true glasse of gods wyll which is his worde be taken away and not cōsidered, anon the promises and gospel (that is to say the glad tidinges concerning our redemption) be out of mind the beautie of gods goodnes is forgotte, and finally the wyll and pleasure of our Lorde is set at naught, But on the contrary parte, who so loketh in the perfyte lawe of libertie, and continueth therin, becomyng not a forgetful hearer, but a doer of the worke the same shall be happy in hys so doynge. As who shulde saye: He that rightly heareth and vnderstandeth gods worde, and dothe expresse the same with worthy workes, in suche wyse as he sheweth himselfe to haue a faste and sure vnderstanding therof, wherby he maye vanquyshe and chase awaye death, the deuell, and synne, he shall be happye in his dede or worke, he shalbe declared by his dedes to be a iusti-

fied person and saye. For dedes and workes in christē men be certaine tokens, handmaydens and folowers of our iustifieng feyth and witnesses that we do vnderstande rightly goddes worde. For (as seint Augustine affirmeth) faithe ought to go before workes Yea he declareth plainly, that workes without faith
Rom. iiij can not be good, he allegeth for his purpose that texte of sainte Paule: Omne quod non est ex fide peccatum est. That is to saye, what soeuer is not of fayth, is synne. Herunto also agreeth the holy doctour Chrysostome, where he sayeth. Faythe ought to shyne before workes, and workes muste be handemaydes or waytynge seruauntes and folowers of faythe.
Chrysostom de fide et lege.

Seconde, in this Epistle saint James doth teach
True religion. vs what the right and perfyte religion or deuoutnes of a christian man or woman is. Yf any man (sayth sayne James) wol seme to be deuoute amonges you, not refraynynge his tonge, but seducyng and deceyuyng his owne harte, this mans religion and deuotion is vayne. Pure and vndefyled religion before God the father is this, to visite fatherles childrē and wedowes in their aduersitie, and to kepe thy selfe vnspotted in the worlde. Lo (good people) here ye haue a true description of religion. It is not to be locked vp in stone walles and to departe from the company of the worlde, as those disguised and false religious persones lately in this realme dyd, but it is to be conuersant amonges men without spotte or reproufe, it is to visite orphanes and fatherlesse children, to goo and succoure the poore wydowes, to goo aboute and to winne the people to Christ, to fysh mens soules, and to bringe them into the kyngedome of

Christe

Chryst out of the tiranny and raigne of Antichryste. I call Antichryste whosoeuer teacheth other deuotions and holynesses, then Chryst dyd ordeyde. For he that is not with Chryst, is ageinst Chryste. Wherfore let vs be accordyng to saynt James monition here, not only hearers, but also doers of the worde, but of what worde? of the byshop of Romes worde? of Antichrystes worde whiche is contrary to Chrystes vnspotted and pure worde? no but goddes worde, to thintent we may loke into the perfyte law, whiche breaketh out of fre spirite and fayth into workes of charitie. Lette vs imbrace the true religion that is here appoynted and set forth vnto vs. Let vs visite the orphanes, the desolate wydowes, and oure poore neyghbours that be deuoide of comforte and relyfe. This let vs do of a fre and franke harte not as constrainedly, but wyllyngly and gladly. This doynge we shall declare by our dedes and also garnysshe and decke by the same, our lyuely fayth that iustifie vs in gods syghte. In these oure dedes, but not by these our dedes, nor through these our dedes, we shall (as saint James assureth vs) be happy, yea and so happy that no man shalbe hable to take oure happynes fro ye and bysse from vs. For we shall not onely lyue here in this world in peace of conscience and in the most amtable and swete kyngdome of Chryst but we shall also in an other worlde inherite the vnspeakable ioye and felicitie of heauen, where liueth and raygneth for euer and euer the father, the sonne, and holy goste to whō be al glory Amē.

The

¶ The Gospell on the .v. sondaye after Ester. Jhon. xvi.

Thargument.

¶ Prayers are harde through Christe.

IEsus sayd vnto his disciples, what so euer thynges ye shall aske the father in my name, he shal gyue you. Tyl now ye haue asked nothynge in my name. Aske and ye shall haue, that youre ioye may be full. These thinges I haue spokē vnto you in prouerbes. The tyme commeth, when I shall speake nowe no more to you in prouerbes, but shall playnely declare vnto you of my father. In that day ye shall aske in my name. And I saye not vnto you that I wol aske my father for you. For the father himselfe loueth you because ye haue loued me, and haue beleued that I am com from God. I cam from the father and am come to the worlde, agayne I leaue the worlde, and go to the father. His disciples sayde vnto him. Lo, now thou talkest playnly, and speakest no prouerbe. Now we know that thou knowest all thynges, and thou haste no nede, that any shulde aske the, by this we beleue, that thou arte come from God.

The sermon vpon this Gospell.

IN the fyrst parte of the Gospell of this day (good people) is a cōmaundement and promyse set forth vnto vs, whereby we be allured and stured to praye. And surely, sith a christian person can no wher haue better coumforte in suche thinges as he is troubled

in,

in, and in tyme of necessitie or of aduersitie, then instantly to prayse and to open his affliction and greke with ardent bowe and humble sute to God, whiche both wyll and can helpe hym in his distres and gyue hym comforte, doubtles it is ryght necessarie that we throughly shulde percepue the institution and intent of this Gospell, to the ende that we myght be the more inclined and pricked vnto prayer. For who wold caste aside and despice prayer as a thynge litle necessary, seynge it is so highly auaunced and commaunded by Christe vnto vs? Yea this commaundement doth as straytly bynde vs, as the fyrste commaundement of Moses tables doth. This to be true we maye se in an other place, where Christe byddeth vs alwayes to prayse without ceasyng or leauing of. So that it is necessarye and conueniente that we shulde prayse. Wherfore as we be by specyall commaundement of oure Sauioure Christe drawen and inforced to pray: So also this Gospel prouoketh vs to the same with a speciall promyse. For it is here promysed vs by Christe, who is the selfe trouthe and can not lye, that our prayers shall not be vayne, but that we shalbe surely harde, and shall obteyne oure sutes. For elles why I praye you wolde Christ haue bounde this his worde with an othe, sayeng, verely verely: whatsoeuer ye aske the father in my name he shall gyue it you. Also he sayeth, aske and it shalbe gyuen you. Do ye not heare, howe oure prayers shall not be vayne by Christes owne promyse? Who then wold now be slouthfull to pray, seyng Christ by his speciall commaundement hath wylled vs to the same? what person is that of so distrustfull and des- Luc. 11.

parate an hart, that will thynke the labour of his
prayer spent in vayne, sith Christ himselfe which is
all trouth hath with a speciall and strong a promyse
encouraged and pricked hym therunto. But herin
(good people) are two thinges to be considered of vs
We must pray only in the name of Christe. The one is that we shuld praye in none other name,
then in Christes name. And we pray in the name of
Christ, when we approch to God in the feith of Christ
and do comforte our selues with the truste and affi-
aunce in him, that is to wit, that he only is our medi-
atoure by whome oure synnes be forgyuen vs, and
without whom we can deserue nothing but Gods dis
pleasur. For I pray you what holy mā or woman is
there either in heauen or erth which sueth, and is me-
diatour to the father of heuen for vs in such wise and
in suche kinde of mediation as Christe is? I say it is
Christ only by whose merite and intercessiō not only
we obteyne pardons of oure synnes and rightuous-
nes, but also we be taken in the place of his brethren
Psa. 23 and be made partakers with hym of the roume or of-
fyce of presthoode as testifieth also saint Peter in his
1. Pet. 4. first Epistle, so that we also by authoritie and vertue
herof maye lykewyse be suters to the father and seke
of him in oure afflictions grace helpe and comforte.
This thynge witnesseth also Christe himselfe where
he sayeth, I saye not vnto you that I shall be a su-
ter for you to my father. For the father hymselfe lo-
ueth you, because ye haue loued me in beleuing that
I am come from the father. Then I saye good chri-
sten brethren sith we haue such a spokesman and me-
diatour for vs, yea sith we also our selues be admit-
ted by Christ to the roume and office of prestes as

towching this mater: why shulde we so moch & with such vaine and superstitious mistrust depend vppon confidence of others to be meanes and suters for vs. This thing also doth the auncient and holy father Chrisostom fulwell declare in his sermone whiche he writeth of the profite of the Gospel where he sayth in this wyse. Thou shal nede no patrones or aduocates with God, neither shalt thou nede to rūne hither and thither to flatter other that they may intreate for the, but albeit thou be alone, & haste no patrone or meane but prayest to God thy selfe alone, yet shalte thou throughly obtayne thy sute and demaund. For God doth not so easely graunte when other men praye for vs, as when we pray our selues, although we be full of many vices & sinnes. Lo what this holy doctoure sayeth. He assureth the, that thou arte soner harde-whan thou prayest thy self for thy self, then whā thou makest other to pray for the. Whiche thinge Theophilactus affirmed also, where he sayeth. Marke that albeit sayntes praye for vs, as the Apostles dyd for the woman of Cananee, yet we be rather herde when we pray for oure selues. Furthermore we must take hede, that we be suters to God in oure prayers for nothing that is contrary to the glorye of God, to oure owne saluation and to gods wyll. For in this case it is sure God almighty wyl neyther receyue nor heare our prayers, as it is manifestly shewed by that he teacheth vs in our Pater noster to saye. Fiat voluntas tua, thy wyll be done. Wherfore we shall so be harde if in our necessities we desire and require gods helpe hauing respecte euer and casting our eies to his wyl, commaundement and promyse, and not alledgynge

Chrisostom.

Theophylact in Joha. Cap. .v.

Mat. .v.

our owne worthines (which in comparison is nothing at all) but only the merite of Christe, then I say oure petition and sute shall surely be receyued and harde, Forasmoch as al the promises in Christe be est and Amen, that is to say, moste certayne and sure, as Paul
ij. Cor. i. in his seconde Epistle to the Corinthians wryteth. And bicause oftentymes we be so vntoward and folyshe, that we can not espye of what thinges we haue
Ro. viij. nede: Therfore Christ wyll lykewyse teache vs what maner thing our peticion ought to be, pray (sayth he) that your ioye maye be ful. What ioye I pray you is this? vndoubtedly it is no worldly or corporall pastaūce and reioysing, but it is a spiritual ioye, wherof
Phi. iiij. saint Paule maketh mynde, wher he sayth. Reioyse in oure Lorde, And agayne I saye, reioyse. From whence then commeth this ioye? Surely of fayth. But how is this? Truly if at any tyme I heare the gospell taught, wherin is offered by Christe to all men forgiuenes of synne: I muste beleue it, if I wol that that preachynge of Christe shulde do me good. But beleue it I can not, onles by the same Gospell the holy ghost be gyuen me which may worke suche feith in me. That if the Gospell and the spirite worketh in me this faith. I nede not doubte any thing at all herin, but that Christe hath not only perdoned me my synnes in suche wyse that they canne no more be called into iudgement and condemne me, but also
From whence the peace of conscience springeth that he hath reconciled the father in heuen vnto me and made him my speciall good lorde and father in such sorte as he now knowledgeth and counteth me for his sonne and that he wyll preserue and conserue me vnto euerlasting lyfe, and from hens afterward

spryn-

spryngeth out peace and conscience vnto me and the spirituall ioye wherof in this gospell oure sauioure Christe speaketh, but suche ioye oughte alwayes to growe and to be increased if it wol be made perfecte and full. And that it may growe and with perpetual encrease waxe greater and greater, surely god of his moste bountyfull mercye will bringe to passe, if so be we call feruently vpon hym with continual prayers. Syth therfore our sauiour Christe hath gyuen vs in commaundemēt, that for such ioye of harte we shuld pray to thintent it myght be made consummate and fully perfect, what meaneth this oure slouthfulnes, that we obey him not and say with the blessed virgyn Marye. My spirite reioyseth in god my sauioure. Last of all ye shal vnderstande that Christ doth here agayn set out the rudenes and ignorraunce of his Apostles before theyr eyes, and confesseth that his lessons and teachynges haue ben hitherunto but as darke ryddles and parables vnto them, and that to the vnderstandynge of suche thynges as he taught them: it was nedefull that he shulde nat speake vnto them suche clowdy parables and ryddelles, but that he shulde speake vnto them playnly openly and freely, that is, that it was necessarye that he shulde sende them the holy ghoste who myght make them able to vnderstande his wordes. But I praye you was this spyce of ignorraunce and blindnes only in the Apostles before they were confirmed with the holy ghoste? No truly but it also naturally planted in all men in so muche that there is not one whiche can eyther vnderstande or worke any thynge that good is, onles he be altered and chaunged by the spirite

ij.Pe.iij.

Luc.ij.

Iho.iij. Psa.xiij

our owne worthines (which in comparison is nothing at all) but only the merite of Christe, then I say oure petition and sute shall surely be receyued and harde, Forasmoch as al the promises in Christe be est and Amen, that is to say, moste certayne and sure, as Paul
ij. Cor. i. in his seconde Epistle to the Corinthians wryteth. And bicause oftentymes we be so vntoward and folyshe, that we can not espye of what thinges we haue
Ro. biij. nede: Therfore Christ wyll lykewyse teache vs what maner thing our peticion ought to be, pray (sayth he) that your ioye maye be ful. What ioye I pray you is
Phi. iiij. this? vndoubtedly it is no worldly or corporall pastaice and reioysing, but it is a spiritual ioye, wherof saint Paule maketh mynde, wher he sayth. Reioyse in oure Lorde, And agayne I saye, reioyse. From whence then commeth this ioye? Surely of fayth. But how is this? Truly if at any tyme I heare the gospell taught, wherin is offered by Christe to all men forgiuenes of synne: I muste beleue it, if I wol that that preachynge of Christe shulde do me good. But beleue it I can not, onles by the same Gospell the holy ghost be gyuen me which maye worke suche feith in me. That if the Gospell and the spirite worketh in me this faith. I nede not doubte any thing at all herin, but that Christe hath not only perdoned me my synnes in suche wyse that they canne no more be called into iudgement and condemne me, but also
From whence the peace of conscience springeth that he hath reconciled the father in heuen vnto me and made him my speciall good lorde and father in such sorte as he now knowledgeth and counteth me for his sonne and that he wyll preserue and conserue me vnto euerlasting lyfe, and from hens afterward

spryn-

spyngeth out peace and conscience vnto me and the spirituall ioye wherof in this gospell oure sauioure Christe speaketh, but suche ioye oughte alwayes to growe and to be increased if it wol be made perfecte and full. And that it may growe and with perpetual encrease waxe greater and greater, surely god of his moste bountyfull mercye will bringe to passe, if so be we call feruently vpon hym with continual prayers. Syth therfore our sauiour Christe hath gyuen vs in commaundemēt, that for such ioye of harte we shuld pray to thintent it myght be made consummate and fully perfect, what meaneth this oure slouthfulnes, that we obey him not and say with the blessed birgyn Marye. My spirite reioyseth in god my sauioure. Last of all ye shal vnderstande that Christ doth here agayn set out the rudenes and ignoraunce of his Apostles before theyr eyes, and confesseth that his lessons and teachynges haue ben hitherunto but as darke ryddles and parables vnto them, and that to the vnderstandynge of suche thynges as he taught them: it was nedefull that he shulde nat speake vnto them suche clowdy parables and ryddelles, but that he shulde speake vnto them playnly openly and frely, that is, that it was necessarye that he shulde sende them the holy ghoste who myght make them able to vnderstande his wordes. But I praye you was this spyce of ignoraunce and blindnes only in the Apostles before they were confirmed with the holy ghoste? No truly but it also naturally planted in all men in so muche that there is not one whiche can eyther vnderstande or worke any thynge that good is, onles he be altered and chaunged by the spirite

ij.Pe.iij.

Luc.ij.

Ihō.iij. Psa.xiij

of God vnto a newe creature. And yet neuertheles suche naturall men do thynke themselfes very pru-dent and wyse, euen as the Apostels dyd in this Gos-pell sayeng, lo now thou speakest openly, neyther speakest thou any parable, now we know that thou knowest all thinges. But no doubt this was a very folysh rashnes and arrogãcie, lyke as that was, that Peter dyd, when he craked that he wolde goo with Christe both into pryson and into death, by whiche rashe promyse he shamed hymselfe, when before the cocke crewe, he denyed his Maister Christ thryse.

Mat. 26. mat. 24. Luc. 22

Then this hole thynge is wrytten for oure instructi-on that we shulde not presume to take any thynge vpon vs rashely, but that we shuld rather walke in an humble and meke spirite, knowlegyng continu-ally, that we be both miserable and blynde persones in such thynges as perteyne to Christes glorye, for-asmuch as without the spirite of God, we can neuer vnderstande the secretes and mystery of the Gospell. For assuredly the wisdome of the flesh is foly before God, yea the more knowlege it boasteth and preten-deth in ghostly and diuine thynges, the more is the foly of it bewrayed and vttered. Let vs then (good brethren and susters) in all our nedes and troubles praye according to the wordes of this Gospell, but to whom? To the father of heauen. In whose name? In Christes. And what shall we praye for? that our ioye may be perfecte and full. What is this to saye? that by Christ our synne being taken awaye, our con-science may be quyet and finally sure of euerlastyng lyfe, which is a right perfecte ioye. Let vs pray, that we maye be taught freely, openly, and playnly with-

out

out prouerbes or parables, that is, that we maye receyue the holy spirite of comforte into oure soules which in gods worde may instructe vs of all trouth. which graunt vs God the father of heuen togither with the son and holy ghost thre persones and one God who lyueth and raigneth worlde without ende. Amen.

A sermon in the crosse dayes or Rogation dayes.

GOod people this weke is called of christen men the Rogation weke, bycause in this weke we be wonte to make solempne and generall supplications or prayers whiche be also called Lytanyes. Nowe therfore I exhorte you and in oure Lordes name I requyre you, that in all our litanies or supplications we woll so do, that the thing maye agre to the name, that is to say that this our Litanye and prayer maye be made with suche true feithe, hope, and charitie, that we may put God in mind of his fatherly promises. He that wol not endeuour himselfe to do this, let him tarye styl at home, let him absteine from this holy procession, lest he happē to sturre and to angre god more then other men shalbe able to pacifie and styll him, Albeit (alacke for pitie) these solemne and acustomable processions and supplications, whiche we vse cōmonly as in this weke to make, be now growen into a right foule & detestable abuse, so that the moost parte of men and women in the solempne dayes of supplicati-

Litanies.

The abuse of these dayes.

supplication do come forth rather to set out and shew themselues and to passe the time with vayne and vnprofitable tales and mery fables, than to make generall supplications and prayers to God for theyre lackes and necessities. I let passe the other greuous enormities and vices, whiche on these dayes be customably of many persones done. I wyll not speake of the rage and furour of these vplandysche processions and gangynges about, which be spent in ryottyng and in belychere. Furthermore the banners and badges of the crosse be so vnreuerently handled and abused, that it is meruayle God destroye vs not all in one daye. What shall we saye? Surely they are now growen into such abuse, that there be farre greater causes to take them awaye and vtterly to abrogate them with the other holydayes, than there were in tyme past for holy fathers to ordeyne them. And surely it is the parte of all byshops, of persons, vicares, and curates, yea and also of the hedde rulers and officers of the common weale to se that those vnchristen and vngodly abuses be auoyded and taken awaye, or, if the thinge be past remedy to wyshe that these letanies and supplications thus abused were rather vtterly abolysshed and taken awaye then sufkfered. For assuredly it were muche better and more Christian lyke, that christian men and women were gathered and assembled together in the church there to make their supplications and prayers to God, than after suche an hethen and vnruly fashion to mocke God and his holy signes. And (no doubte) manye curates and herdmē of Christes church, shal rendre a sharpe rekenynge and accomptes to God for

wynkyng

wynkyng at these abuses.

Wherfore I do you to wete that in these Rogation dayes, two thinges are to be asked of god and prayed for. The fyrste is, that god of his goodnes wyll defende and saue the corne in the felde, and that he wyll vouchesaue so to pourge the ayer, that not only the lappe of the earth may be replenished with seasonable rayne, and that the ayer may be tempered to the increace and furtheraūce of the corn but also that it be not enfected, and that by the eatyng and drynkynge therof, neyther we nor oure beastes do catche any pestilence, feuers or other diseases. For as witnesseth Saynt Paule. Gods creatures as meate, drink corne, and suche other thynges be halowed by the word of God, and by prayer. For from whence think you, come pestilences and the other kyndes of diseases and sycknesses, but that the noysom spiryres do infecte the ayer. And by reason herof commonly our corne and frutes be perysshed, infected, and blasted, and so we (God sufferynge it so to be for oure offenses) by eatyng and drynkynge oure owne grayne, do get vs death and greuous maladies of the body. For this cause be certaine gospels red in the wide felde amonges the corne and grasse, that by the vertue and operation of gods word, the power of the wicked spirites which kepe in the aier may be layde downe, and the aier made pure and cleane, to thintent the corne may remaine vnharmed and not infected of the sayd hurtful sperites, but serue vs for our vse and bodely sustenaunce. Wherfore (my deare frendes) we ought to make these solempne processions with ernest mynde and with all reuerence, and in especiall we ought

what is to be demaunded in supplications.

1. Tim. iii.

to intreate and to heare the worde of God with deuoute and religiouse myndes. Thus doynge, doute we nothinge, but that Gods worde woll vtter and execute his vertue and strength vpon the corne and ayer, that those noysome, spirites of the ayer, shall do no hurte at all to oure corne and cattell.

Seconde, this is also mooste of all to be desyred and humbly to be prayed for in those crosse dayes, that God wyl vouchesaue to blesse his creatures not only (as before is sayde) for the profyte and behouff of oure bodies, but also for our soules helth, lest our miserable soules might herby catche vnto themselues pestiferous infection and damnable contagion. I meane as thus: The poyson and infection of the soule is synne. Nowe whan God poureth vpon vs riche and plentifull croppes and indoweth vs with increase of all thinges: forthwith we lyke mooste vnkynde persons do vylaynously gyue oure selues to dayly bankettes and feastynges and to moste beastly fyllynge of our panchies, and herof by and by ensueth ydelnes, and of it spryinge whoredomes, adulteries blasphemies, cursinges, periuries, murders, warres and al mischefe, so that it were muche better for vs, if our corne and cattel dyd not so happely and plenteously prosper and go forwarde. So the thing that we demaunded in our processions and supplications we do in very dede finde, for God maketh vs here abundantly to entoy our requestes & desires and doth minister al thynges to the body with a large blessing, which thinge neuerthelesse is mooste ready poyson and pestilence to the soule, and the occasion of great mischefe. For doubtles surfettynge and ydlenes, of

all nough-

all noughtynes be the rotes, and the fountaynes of all euels. But alake, alake, this goostly infection we nothyng at all regarde, we passe not it. The pestilence which noyeth the body we eschue with greate care, yea we study to dryue it awaye with often prayers and supplications, laynge vnto it all the medicines and remedies we can deuise. But in this spirituall pestilence, we go styll on, and procede without care or thoughte, yea euen for this purpose as it semeth we desyre of God large increase and aboundaunce of thynges, and to be delyuered from bodyly pestilence and infections, that we may the more frely and abundauntly endure after a delycate sorte in the goostly infection. But (my frendes) almyghty God the sercher of hartes, whyle he seeth vs slepyng in such careles condition and that we nothing regarde this so pestilent a pestilence, he also winketh at oure destruction, accordynge to oure owne vowes and requestes he graunteth vs foyson and abundaunce of all thynges, and so blyndeth vs with the prosperous lucke and successe of thinges, and drowneth vs in the synke and puddell of synnes, that at last oure synnes by longe vse runne into a custome, and the name of synne is cleane forgotten. Wherfor deare brethren albeit euery day we ought to rendre supplications and prayers to the lorde God with a rough chastisement of our bodye to dryue away from vs so horrible floudes of all mischiefe, namely in this Realme of Englande moost gyuen and disposed to commessacions, to banketynges, to reuelynges, to surfettinges, to ydlenes, and to other fowle and abhominable vices that ensue of them, to thintent that God

No man regardeth the spiritual pestilence.

ones at laste may lyghten vs with his grace that we maye vse his gyftes to the helth of our soule and to the holsomnes of our body, in such sorte, as these goodes of the countrey, I meane our corne and cattell might be auailable aswel to the nourishment and defence of our body as to our soules health. But as I haue sayd and say agayn, God hath made vs so blynde and so vnsauery, that we are waxen playne Epicures vtterly voyde of all feare or care of God, moost shamefully abusyng his gyftes to the tyot of the body and destruction of the soule. And forasmuch as this oure detestable wickednes and fowle abuse of the godly institution of these crosse dayes is not amended, but waxeth yearly worse and worse, therfore God hath gyuen vs vp into a disalowed mynde, so that we make these letanyes and rogation dayes to be by our synnes vtterly vnprofitable and vnfrute full vnto vs. Beholde how angrye and how sore displeased God is with vs, neyther is there any to aswage and appeace his fury, syth our letanyes, our supplications, processions, and prayers wherwith we rather mocke God than worshyp him, spendyng our tyme and abusyng his benefytes in this wyse: be rather kyndlynges and nourishmentes of Gods indignation and vengeaunce, than mitigations and swaginges therof. God graunt therfore and be presently at hand and assistent to vs, that ones at last we may come home agayne to oure selues and returne to the harte, and that we may beyng kyndled with ernest fayth hope and charitie put from vs his wrath and displeasure, to whom be prayses and glorie, worlde without ende. Amen.

The a-buse of goddes gyftes.

Roma. i.

The

¶ The epistle on the Ascension daye.

The first Chapter of the Actes of the Apostles.

Thargument.

☞ Christes Ascension into heauen is here described.

The fyrste treatyse verely (O Theophile) we made of all that Jesus began to do and teache vntyll the day in which he was taken vp, after that he, thorow the holy goost, had gyuen commaundemēt vnto the Apostles whome he had chosen, to whome also he shewed hymselfe alyue after his passion (and that by many tokens) appearyng vnto them fourtye dayes, and speakyng of the kyngdom of God, and eatyng with them commaunded them not to departe from Jerusalem, but to waite for the promise of the father whereof (sayth he) ye haue herde of me how that John baptised with water, but ye shalbe baptised with the holy goost after these fewe dayes. Whan they therfore were come together, they asked of hym, saynge: Lorde doste thou at this tyme restore agayne the kyngdom to Israelle? And he sayd vnto them: It is not for you to knowe the tymes or the seasons, which the father hath put in his owne power: but ye shall receaue power after that the holy goost is com vppon you. And ye shalbe wytnesses vnto me, not only in Jerusalem, but also in al Jury and in Samary, and euen vnto ỹ worldes ende. And whan he had spoken these thinges, whyle they beheld, he was taken vp on hye,

and a cloude receaued hym vp oute of theyr ſyght. And while they loked ſtedfaſtly vp toward heauen, as he went, behold, two men ſtode by them in white apparell which alſo ſayde: ye men of Galilee, why ſtande ye gaſyng vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſene hym go vp into heauen.

The ſermon vpon this Epiſtle.

WElbeloued audience in our Sauiour Chriſte, this daye is called the Aſcenſion daye, becauſe that at this day, Chriſte oure ſauiour and redemer mounted or ſteied vp to heuen after his reſurrection, leauyng his Apoſtles and diſciples vpon the erth, which thinge is one of the articles of our feyth. And albeit ſaynt Luke the Euangeliſt doth aſcertayne vs
Lu.xxiiij of this thinge in the ende of his Goſpell whiche he wrote of the actes and lyfe of Chriſt, yet foraſmuche as he towched the thinge but brefely and lyghtely there, he doth here in the leſſon of this daye whiche is the begynnyng of an other boke that he wrote for oure inſtruction of the dedes and actes of the Apoſtles, intreate the matter more at large.

Fyrſt therfore ye ſhall marke, that the hiſtories
☞ of the Goſpell do paynt out Chriſte vnto vs as yet couered with the burthen of the fleſh, and as yet not glorified, howe beit in the meane ſeaſon he declared hymſelfe aſwell by his heuenly doctrine, as by many his miracles, which he ſhewed vnto the men of thoſe daies that he was very God. But in the Actes of the Apoſtles he is ſette forth vnto vs as one that nowe raigneth and is glorified. Thus therfor ſaynt Luke

begynneth

begynneth his description. In the former treatyse
whiche I wrote, dearly beloued freend Theophilus Theophi
(whiche signifieth a louer of God) we haue spoken lus.
of all that Jesus began to do and teache. He sayth
not of all that Jesus began to teache and do. For our
Sauiour Christ first dyd practyse such thinges as
he afterwarde taught. He wente to Jhons Baptis- Mat.iij.
me. He withdrewe hymselfe for a season out of the
company of the worlde, afore he wolde take vppon
hym to preache, and to teache other. The spirite led Mat.iiij
hym into wyldernes, where he fasted fourty dayes
and fourty nyghtes. He suffered there mooste sharpe
hungre to arme hymselfe with abstinence and pacy-
ence. He there endured the most bitter assaultes and
temptations of our ghostly enemye the deuyll, as ap-
peareth manifestly in the fourth chapter of Matthew
All this he dydde to shewe vs an exemple howe we
ought to do. We contrary wyse haue many teachers
but fewe doers. Thou whiche teachest another (as
the holy Apostle Paule writeth to the Romaynes) Rom.i.
teachest not thy selfe. Thou preachest a man shulde
not steale, and thou stealest thy selfe. Thou that
sayest a man shulde not committe adultry, commit-
test horedom thy selfe. Thou abhorrest ydolatry, and
yet thou doest robbe God of his due honour. Christe
byddeth his Apostles and preachers that they? lyght Mat.v.
shuld shyne before men. He wold haue them to be
the salt of the erth. For if the salt (sayeth he) be vnsa-
uery, wherwith shall it be sauered? it is good for no-
thing but to be cast out of the dores and trodē vnder
fete. And in conclusiō he sayth in this wyse. Who so-
euer doth and teacheth, the same shalbe called great

in the

in the kyngdome of heauen. Yea he furthermore as-
Math.v fureth vs, that onles our rightuousnes do passe the
ryghtuousnes of the scribes, and pharisees: we shall
not entre into the kingdom of heuen. But perchaũce
ye woll aske me, who be scribes and pharisees? Her-
ken what Christ himselfe sayth. The scribes and pha
Mat.23. risees syt in Moses cheire. All therfore that they byd
you kepe, that kepe and do, but do not ye after their
workes, for they say and do not. Yea they bynde to-
gether heuy burthens and greuous to be borne, and
laye them on mens backes, but they themselfes wyll
not heue at them with one of theyr fyngers.

But let vs nowe se (deare freendes) whether
there be any suche scribes and pharisees in maners
Origen. and conuersation of lyuynge amonges vs Christen
men, as were in olde tyme amonges the Jues. Ori-
gene that auncient doctoure, wrytynge vppon this
Who be scribes. place of Mathew, sayth, that those be scribes, which
departe not from the letter of the lawe. These be
suche persones as teache nothyng but the outward
ii.Cor.iij keping (and as who shuld say) the barke of the law,
Ro.viij. wheras accordyng to saynt Paule, the lawe kylleth
and the spirite quickeneth. For as saint Austine doth
Austine. very well declare, the letter of the lawe without the
spirite is not inough. It is the spirite that quicke-
Jhon.iij neth, of whom, onles a man be borne agayne, he can
not entre into the kyngdome of God. This spirite
is wont to leade men into al trouth, he discloseth and
openeth vnto vs the pyth of the lawe, that is to say,
the liuely and ernest feyth in Messias that was pro-
mised so longe before by the prophetes, euen our sa-
uiour Christ Jesus, for whose loue we ought frelye
to

to fulfyl and worke the law and not by compulsion lyke slaues and bondmen, forasmuche as the spirite of God hath infranchised vs and made vs Christes freemen. They than whiche teache not this fredome and enfranchisement of Christian men, that is to wit whiche teache not the pyt or karnell of the lawe but the barke or houske, be no better than scribes. Now I pray you, what other be all papistes, but euen such and worse, for they can skant abyde to teach so much as the letter of gods lawe, whiche neuertheles beyng taughte nakedly and alone doth but kyll, it quyckeneth not. Yea they wyll teache wel nere nothinge but theyr owne traditions, customes and beggerlye elementes. I haue shortlye shewed you whiche be scribes, according to the diffinition of the auncient doctour Origene. Let vs now se, what he calleth a Phariſee. Suche as professyng (sayth he) some greater thing do deuide themselues as better from the multitude and common sorte of men, be called pharises, which by interpretation be as muche to say as diuisi or segregati that is to wit, diuided or seuered persons. For Phares in Ebreue is called a diuision. Now accordyng to this diffinicion whether there be any phariſees in Christendom or no, I reporte me to your selues. Lord god, what diuisions, what sectes, what sundry sutes of counterfaited holy persons haue we had in England now of late, which thought themselues better and holyer than the reste of people, yea whiche wolde suffer none to be called religiouse, but themselues, where as after the diffinition of saint James, they were as farre wyde & differed as muche frō religious persons, as an ape differre from an owle

Gala.v.

The papistes be scribes.

What Origen calleth phariſe.

Iac i.

But let vs retourne to oure lection. These scribes and pharisees dyd teache, but they dyd not the thinges whiche they taughte. Christe (as saynte Luke doth here withnesse) fyrste dyd the thinges, and after he taughte them. And of all these thinges (sayethe Luke) whiche Jesus began to do and teache vntyll the tyme of his styenge vp to heauen haue we spokene in the former treatyse. This treatyse we calle commonly the Gospell of saynt Luke. Nowe than whan the Apostles were as on this daye come together, they asked Christe, sayenge: Lorde wylte thou at this tyme restore agayne the kingdom of Israell? Lo (good eople) here ye haue a tyghte notable exemple of the Apostles infirmitie and weaknes. For albeit they had harde oftentymes, that Christes kyngdome or regyne shulde be spirituall. yet they continued styll to dreame of a certayn corporall Monarchy or rule. But nowe what doth Christe vnto them? Albeit they thoughte and spake foolyshly, yet he leaueth them not, but tyghte gentelye he plucketh them away from those carnal thoughtes, saing: It is not for you to knowe the tymes or the seasons, whiche the father hath put in his owne power, as who shulde saye, medle you with youre office wherunto ye be appoynted. Your office is to testifye of me and of my doctrine. Ye shall be witnesses (sayeth Christe) vnto me, not only in Jerusalem, but also in al Jury and in Samaria, and euen vnto the worldes ende. And here is to be marked, that Christ woll not haue his preachers curiouse vppon ydle questions or vayne studyes. For theyr onely office and feate is to preache Christe and his doctrine, that is to wete,

The weakenes of the Apostles.

The office of Apostles or preachers.

to wete, to set forth and preache only suche thynges as Christe hath done and taughte to be beleued of the ignoraunt people, for whiche cause also the holy ghost was gyuene vnto them, euen to the intente to make the Apostles mete to teache and vs to receyue theyre teachynge. Nowe whan Christe hadde spoken these thynges, whyles his Apostles behelde hym, lo sodenlye he was taken vp on hyghe, and a cloude receyued hym vp out of theyr syghte. Here (deare brethren) ye shall marke the frute and profyte of our sauiour Christes Ascension. For by his stieng or ascendyng vp into heuen he wrought two thinges for vs. The one was, he had a mooste goodlye and gloriouse tryumphe vppon oure mortall enemie the deuell. The other was, he anone sente downe the holy ghost to his Apostles, as also the prophete Dauid witnesseth, sayenge: Ascendit in altum, captiuam duxit captiuitatem, dedit dona hominibus. That is to saye. He ascended vp on hygh, he led captiuitie a prisouer, he gaue gyftes to men.

The frut of the ascension.

Psal 97. Ephe.iiij

Finally, ye shall marke that oure sauiour Christe at his departure from his disciples whan he mounted vp to heuen, comforted them by his angels surely promysynge them, that euen suche one as they sawe hym ascendyng now vp to heuen, they shulde in the last daye se agayne, at whiche tyme doubtles he shall rendre to euery man his rewarde accordynge to his dedes. They whiche haue done wickedly, and wolde not beleue, shalbe condemned into hell fyre, where shalbe weping and gnashing of teth. But they hat haue beleued on Christe Jesu and with worthye dedes haue garnyshed and declared theyr faythe to

ij Cor.v.

the worlde, they ſhall inherite the kingdom of heuen and ſhall entre into the ioye whiche the father of heuen hath prepared for them. To whom with the ſon and hooly ghoſte be glorye and prayſe for euer and euer. Amen.

¶ The Goſpell on Ascenſion daye.

The xvi. Chapter of Marke.

Thargument.

☞ Of the commiſſion that Chriſte gaue to his Apoſtles to preache his Goſpell throughout the hole worlde. And howe Chriſte ſtyed vp to heauen.

Recumbentibus vndecim diſcipulis apparuit Ieſus et exprobrauit incredulitatē eorum.

IEſus appeared agayne vnto the eleuene as they ſat at meat, and caſt in theyr teeth theyr vnbeleſe and hardnes of harte, becauſe they beleued not them whiche had ſene hym ryſen agayne: And he ſayd vnto them: Go ye vnto all the worlde, and preache the Goſpell to euery creature, he that beleueth and is baptyſed ſhalbe ſaued. He that beleueth not, ſhalbe damned. And theſe tokens ſhall folowe them that beleue. In my name they ſhall caſt out deuels, they ſhall ſpeake with newe tonges, they ſhall dryue away ſerpentes. And if they drinke any deadly thing, it ſhall not hurte them. They ſhall lay theyr handes on the ſycke, and they ſhall recouer. And when the Lorde hath ſpoken vnto them, he was receyued into heuen, and is ſet on the ryght hande of God They therfore wente forth, and preached euery where, the Lord worcking with them and confirming the worde with miracles folowynge.

The

The sermon vpon this Gospell

THe Christian mans lyfe in this Gospell (good people) is set before oure eyen. For fayth and charitie are here propouned vnto vs as in all the rest of the Gospels. Wherfore syth the Gospell bryngeth euer those two with it, we ought also continually to practize them and entreate of them. For he sayeth who so beleueth and be baptised shalbe saued. Fyrst of al therfore Christe vpbraydeth in this Gospell his Apostles of theyr faint beleue and hardenes of harte and blameth them, declaring what they wanted, and yet neuertheles he reiecteth them not, neither is moued rygorously and hastely agaynste them but he gently blameth them none other wyse than yf one of vs wolde say to an other. Arte thou not ashamed to do the thynge thou goest about? speaking after this sorte to bryngе hym to know hym selfe, and to make hym ashamed that he maye leaue of, his euell enterpryse or worke, and yet we forsake hym not, nor hate hym, nor plucke our loue from hym. Neyther was it a lyght matter why our Lorde rebuked his disciples, for surely infidelitie or lacke of beleue is of all sinnes that can be named the greatest. Wherfore he vpbraydeth them of vnfeithfulnes (as sayne Hierom saith) that feithfulnes myght succede. He vpbraydeth the hardnes of their stony harte, that a fleshy harte replenished with charitie myght folowe in the place. All these thynges were done to our comforte and instruction, that we shulde not be discoraged thoughe we be founde any thynge fautye in our faythe, as yf we doubte, stomble, or falle, but rather that we shulde quyckely ryse agayne, stablyshe our feith and runne

Incredu litie.

Hierom

to God takyng trust and affiaunce at hym and constantly also retaynynge it, namely syth he deleth not with vs accordyng to trygour, but can wynke at our failes and infirmities. And he that reputeth God to be suche, shall also fynde hym suche one: I saye yf we can take hym for a mercyful God, he wol suffre himselfe to be founde suche one, and wol so declare hymselfe towardes vs. Cõtrary wyse he that hath an euel conscience and an vnfaythfull harte doth not so, he beareth no suche affiaunce towardes God, but fleeth from hym countyng hym a sore and trygorouse iuge, and therfore he also fynde hym suche one. The same we must also do with our neyghbours. Yf we se any swarue from the faith we maye not mayntayne him in his malice, but we ought to reproue and laye his faute before his eyes, but yet not after such sorte that we shulde hate hym or be agaynste hym or turne our frendshyp and loue from hym. For thus sayth sayncte Paul. Brethren although a mã be foude in any faute Gala. vi. you that be ghostlye redresse suche a person with the spirite of mekenes. But the most holy father or God rather, the Bishop of Rome which wol be called Pope his bysshops, his prestes, his monkes, his chanons, his freers, and his nonnes, can not abyde whan that they be founde in any notable cryme, to be reproued. For what soeuer euell do chaunce, they pretende and allege for them that it come not throughe theyr faute but throughe the faute of theyr subiectes. Theyr subiectes and suche as be vnder theyr obedience shalbe cruelly and roughlye handled. Certaynly almaner iniury and wickednes ought to be so punyshed, that charitie and veritie be kepte towardes euery man.

Euell ought to be punyshed.

Neyther

Neyther oughte we to suffre oure mouth to be stopped, For none of vs all shall so lyue as longe as we be in this fleshe that we can be founde on euery part blameles and without sinne. But I am fauty in this thynge, and an other in that. Namely syth it is right playne and euident to all men, that euen the Apostles themselues lacked that, whiche was chyfe and the hyghest poynt of all, where as not withstanding, they were the corner stones and the rockes of fundacion, yea and the beste and the moost excellente parte of christendom. Noman yet thynketh, that the Apostles were vtterly and al together vnfeithfull or infideles. For they beleued the thinges that were writen in the lawe and in the prophetes, albeit they had not yet the ful perfection of feith. Feith was in them and it was not in them. Faith therfore is a thinge whiche alwayes groweth bygger and bygger accordynge to the parable of the mustarde sede whiche our sauiour Christ declareth in the.xiii.chapter of Mattheu. So thapostles were not vtterlye voyde of feith, for they had a part of it. For verelye it is with feithe as it is with a man that is sycke, and beginneth by lytle and lytle to crepe vp and waxe stronge. Our Lorde than expresseth to his Apostles wherin they beleued not, and what they wãted that is to with, that they ꝑfytly beleueth not his resurrectiõ. For albeit they beleued al the rest, yet in this behalfe they remaineth infidels For happely they beleued also this, that god wold be merciful vnto thẽ, but yet this was not inough. For it was nedeful also that they shuld beleue Christꝭ resurrection. Wherfore he vpbraideth thẽ of theyr lacke of feith bycause not wstãding they had sene altogether yet

Mat.xiii

Christe vpbraydeth his Apostles of theyr infydelytie.

yet they beleued it not, and that they yet wanted this
what it is to beleue the resurrection of Christe.
article of resurrection. What is it than to beleue the resurrectiō of Christe which beareth so great a stroke and is of such strength, that the disciples were called infideles and misbeleuinge persones for the defaute of it? Verely, to beleue the resurrection of Christe is nothinge elles, than to beleue we haue a spokesman and peace maker before God which is Christ, which maketh vs at one with God the father and iustifieth vs in his syght. For what so euer is in man of his owne nature and byrth, without regeneration, is but synne and death, wherby he heapeth vpon hym selfe gods vengeaunce. Agayne. God is the euerlastynge iustice and clerenes, which of his nature hateth synne Herof it commeth, that betwene God and man being in suche case, is perpetuall enmitie, neyther can they be frendes or agre together. Christe therfore by takyng our flesh vpon hym dyd both translate our synnes vpon hymselfe and drowned the wrath of the father in himselfe, to make vs at one with his father. Without this keythe we be the chyldren of vengeaunce, we can do no good worke that may please God neyther wyl God heare our prayers. For thus sayeth
Psal.xviij. the prophet. They cryed and there was no helper, to the Lord and he answered them not. Yea the most excellent worke wherby we thoughte to obtayne grace, helpe, and comfort o. God was imputed vnto vs for syn, as the selfe same prophet saith: Oratio eius in pec
Psal.cix. catum fiat. Be his prayer counted for synne, for surelye we can not with all oure powers of our owne nature pacifye God. We neded therfore Christe to be a suter for vs to the father, and to make vs at one

with

with hym, and finally to obtayne what soeuer is nedefull for vs. By the same Christe it behoueth vs to aske of God what so euer we nede, as Christe hymselfe instructeth vs sayenge: What so euer ye aske the father in my name, shalbe done vnto you. What so euer we demaunde of God, surely we must by this Christe (whiche hath satisfyed for oure synnes) obtayne and gette it. For Christe is he whiche protecteth vs, he is the defence and bukler vnder whome we be shadowed, euen as the chekens be nourysshed and hydde vnder the wynges of the henne. By hym only oure prayer is allowed before God. By hym onely we be harde and gette the fauoure and grace of the father. This is then to beleue vpon Christes resurrection, if as it is rehersed we beleue that Christ hath borne vpon hym aswell our synnes as the synnes of the hole worlde and hath drowned in hymselfe the one and the other and also the displeasure of the father by whome we be reconcyled to God and made ryghtuouse before hym. But here I can not sufficiently lamente the fewnes of Christen men and womē which haue this stedfast feyth that by Christ they be released of their sinnes and made rightuouse. Few I say haue such opinion in the resurrection of Christ that they thynke theyr sinnes be takē away by Christ but what do they? they go about to be iustifyed by workes of theyr owne imagination. This man entreth into the cloister and is made a monke or freer, she a nōne, some one thing, som another, and yet they say they beleue in the resurrectiō of Christ, wher their workes do shewe cleane contrary. Wherfore this article haue the holy fathers preached and taught spec-

Joh. xvi.

All outwarde christene men beleue not in the resurrection.

ally before other. For thus Paule in his fyrſte epiſtle
1.Cor.15. to the Corinthians ſayth. Yf Chriſt hath not ryſen
from death to lyfe, than vayne is our preaching, vayn
alſo is your fayth, & a litle after. Yf Chriſt hath not
riſen, vaine is your faith, ye be yet in your ſynnes. Ye
wil aſke how this doth folow of ſaint Paules word?
Thus truly, if Chriſt roſe not frō death to lyfe, it fo-
loweth, that ſynne & death did ſwalow him vp & kyl-
led hym. After that we coulde not ryd our ſelues out
of our ſynnes, Jeſus Chriſt toke them vpon hym to
treade vnder his fete death & hel, & to be made Lord
ouer them. But if he roſe not agayne, than ſurely he
ouercam not ſynne, but was ouercome of ſinne. And
therupon it foloweth, if he roſe not agayne he rede-
med vs not, and ſo we be yet in our ſynnes. Further-
more in the epiſtle to the Romaynes he ſayth. If thou
Rom.10. confeſſeſt with thy mouth, Jeſus to be the Lord, and
beleueſt in thy hart, that god hath rayſed him from
☞ death thou ſhalt be ſaued. Hereunto agreeth al ſcrip-
ture both old and new. But it is not yet ſufficiēt bare-
ly to beleue the reſurrectiō of Chriſt. For wicked per-
ſones beleue this, yea the deuil doubteth not but that
☞ god ſuffred and roſe agayn. We therfore muſt alſo
beleue the effect of the reſurrectiō, & muſt know what
frute & profyte we haue taken therby, that is to ſaye,
pardone of our gylt & as it were a gayle deliuerye of
al our ſinnes, that Chriſt paſſed thorough death, & by
it ouercamme ſinne & death, yea & what ſoeuer coulde
hurte vs he trode vnder his fote, & is ordeyned & ſet
at the ryght hand of the father in heuen, the myghty
Lord ouer ſinne, death, hel, the deuil, and what ſoeuer
hurteth vs, and that al theſe thinges be done for our

ſake,

sake, whiche thing the wicked persons beleue not. Yese than (my frendes) how much is conteyned in this article of resurrection, so that we may better wante al the rest then this one article. For what were it to beleue al other articles, as that god was borne of the virgine mary, that he dyed and was buried: if we do not also beleue that he rose agayne? And this God meaneth in the prophecy of Abacuc, where he sayeth: Abac.i.
I shal worke a worke in you which men shall not beleue whan it shalbe tolde. And this is the cause why Paule in all his Epistles handleth no worke or miracle of Christe so busely, as he doth the resurrection of Christe. Yea he letteth passe al the workes and miracles of Christ, and chefly teacheth vs the frute of this so that none of thapostles hath so painted Christ vnto vs as Paule, of whom not without cause Christe Actu.9.
sayd to Ananias: This is my chosen vessell to beare by name before the Hethen people, and kinges and the children of Israell. It foloweth in the texte: Go ye into the hole worlde (sayth Christ to his disciples) and preach the Gospel to euery creature. But I pray you what shal they preache? Verely none other thing but that Christ is rysen from death, and that he hath vaynquyshed and taken away synne and all mysery, he that beleueth this, is saued. For the Gospell (which what is Gospell
betokeneth a glad tydynges) is nothynge els, but a preachinge or shewynge of Christes rysyng agayne, he that beleueth this, is saufe, he that dothe not: is loste. And here consyder me the nature of faythe.

Faythe constrayneth none to the Gospell, but leaueth euery man to his owne lybertie and choyse. He that beleueth, maye freely beleue, he that commeth Faythe cōstrayneth no man.

set hym come, he that wyll not, chose hym. And here agayne ye shall marke that the Romysh bysshop erreth and doth nought, in that he goeth about by violence to draw hethen men to the christen fayth. For besydes the preachynge of the Gospell, Christe gaue nothynge in commission vnto his disciples. So they preached it, accordyng to theyr commission, and lefte it in mens free libertie to come to it or not. They said not eyther beleue it or I wyll kyll the. So ye se that ☞ infideles as turkes, saracens, and Jues ought not violently to be drawen to our fayth, but louingly rather prouoked & allured. But here is a doubte, howe this text ought to be vnderstād (go into al the world) syth the Apostles neuer passed through out all the worlde. For none of the Apostles came so farre as to vs. Furthermore there be many Jlandes founde out now in our tyme which be inhabited with people to whome gods worde was neuer preached, where as Psal.8. yet the scripture witnesseth that theyr sounde went forthe into all the worlde. I saye therfore that theyr preachynge went into all landes, although it be not yet comme into the hole worlde. And this commyng out, is begonne, albeit it be not yet ended, but neuertheles it spredeth contynually more and more and shall do tyll the last daye. And it is with thys commission or ambassade of preachinge, as it is with a stone that is cast into the water, for lyke as a stone that is caste into the see maketh waues aboute it, and one waue dryueth forth another, tyll they come to the shoore and albeit ther be in the middes a great caulme, yet the waues cease not, but go continually forth: Euen so it is with the preachynge of the Gospell

pell, it began by thapostles, and it styll goeth forth, and by styll preachynge it spreadeth further and further, it sufferth in the world persecution and chasing awaye, yet it is alwayes opened more and more to such as herde not of it before, though in the mydde tourney it be driuen downe and be made starke heresye. Or it may be lykened to an ambassage that one sendeth out, as yf oure soueraygne Lorde the kinge of Englande shulde sende his ambassadours into Fraūce or Spain, we say that an ambassadie is gone forth from our king thither, albeit the ambassadours be not in dede yet come thyther. For lyke as Christe dyed for all: so he rose agayne for all, and therfore he wolde haue his Gospell preached to all. Whosoeuer than that beleueth and is baptized shalbe saued. Here ye shall marke that God doth hange an outwarde signe to his worde whiche signe maketh his worde to be the stronger vnto vs, so that it assureth oure hartes and maketh vs not to doubte therof. Thus God dyd set the raygne bowe for a signe to Noye, to assure hym he wold nomore destroye the worlde with floudes. So that this rayne bowe is as it were a seale or suretie both to Noye and to all vs, none otherwyse than a seale is put to writinges to make them sure. And lyke as princes and noble mē be knowen by theyr colours, badges, and armes: euē so dealeth God with vs, and hath stablyshed his wordes, as with a seale that we shulde nothinge doubt. He gaue to Abraham circumcision for a signe of Christes comming that shuld blesse the worlde. Likewise hath he done here by puttyng to this promise of salvation an outwarde signe, I meane baptisme. For

Erasm⁹ in paraphra.

Sygnes ioyned to the worde.

Gen.ix.

Ge.xvii.

baptisme is as it were a watch worde to put God in
remembraunce of his promise, which if it can be had,
Iustine. ought of necessitie to be take (as saint Iustine saith)
and not to be omitted. But if it can not be had, or yf it
be denyed a man, yet he shall not be dampned so that
he beleueth the Gospell. And therfore our lord sayth.
He that beleueth not, shalbe dampned. He sayth not,
he that is not baptised. For baptisme without feyth
(eyther of the party selfe, or of them that bryng hym
to baptysme, if it be a chylde that is baptized) is litle
worth, but it is lyke to a paper that hathe a seale han
gynge to it and hath no writynge therin. Wherfore
they that haue the visible signes withoute the inui-
sible feith, they haue seales without writinges. Fur-
thermore we se here that the office of suche as woll
be called Christes Apostles is, to go into the worlde
and preache Christes Gospell. And so here we maye
iuge whether the byshop of Rome with his galant
prelates which ryde lyke princes vpon theyr moyles
and neuer preache one worde but rather stoppe the
mouthes of true preachers, oughte to be called the
successours of the apostles and persons apostolike or
no. And these tokens (sayth Christ) shal folowe them
that beleue. In my name they shall cast out deuels,
they shall speke with newe tonges, they shall take a-
way serpentes. And if they drinke any deadly thinge,
it shal not hurte them. They shal lay theyr handes
on the sicke, and they shall recouer. But ye wol aske,
Quæstiõ how shal we verefy this texte, that he that beleueth,
shall haue power to worke all these for oure Lorde
sayth, that these tokens shall folow the beleuers, and
yet it is certayne that not all the Apostles wrought
them

the. For it is recorded of none to haue dronken poyson but of Jhon the Euangelist. Yea if this sayenge of Christe must nedes stande, fewe shalbe saued, for very fewe of the sayntes haue done all these. Some therfore to auoyde this inconuenience do expounde these sygnes mistically, sayenge that they do speake with new tonges which where as before they taught deuelyshe doctrines, nowe confesse Christe and so be newe men. By takynge awaye of serpentes they vnderstande the destroyeng of pestiferouse doctrines, heresies and sectes. By drynkynge of poyson without hurte, they vnderstande that the readyng or hearynge of false doctrines shall not hurte them. By healynge and curynge of sycke persons they vnderstande the healynge of the soule. Albeit this interpretation is honest and a mater of trouth, that suche as beleue shall worke these feates, yet it is no doubt, but that when soeuer the profette of the Gospell (as Erasmus sayth) requyreth an outwarde miracle, he shall do any of the forsayde myracles euen outwardly, and they shall folowe him, as Christe hymselfe sayeth in an other place: Verely verely I saye vnto you, he that beleueth in me, the workes that I do, he shall do, yea and he shall do greater then they be. For the christene man hath the same power whiche oure Sauioure Christ hath, Christ is a communitie, he is sette, in the same goodes with Christe. Furthermore our Sauiour Christe gaue them power agaynst wicked spirites, to cast them out and to heale al maner of sickenesses as it is red in the tenth of Matheu. Also the prophete Dauid in the .xix. psalme sayeth. Thou shalt walke vpon Lions & Dragons. Wherfore wher

A mystical interpretation

Gregory in homi.

Erasmus in paraphrasi.

Jo.xiiij.

Mat.x.

Psal.19.

a christen

a christen mā is, the power to worke these signes and miracles is not taken awaye, as by many exemples it hath ben proued. But no man oughte to do them, onles the cāse requyre it. For the Apostles themselues wrought not these miracles but only to the testification of gods worde, that so by miracles the gospell might be cōfirmed, as the text sayth. They went and preached euery where, the Lorde worckynge with them and strengthyng the worde with miracles folowyng. But now after that the Gospell is spred abrode and opened to the hole world, miracles be not so necessary as they were in the Apostles time. For as saynte Gregory saynt Gregorie full well sayth, in the begynninge of the churche these signes were necessary. For to thintent that the fayth of the beleuers might encrease: it was to be nourished w̄ miracles, euen lyke as we also when we plante yong trees, do poure so long water into them, tyll we se them take holde in the erth: but when they be ones throughly rooted, we cease frome waterynge them any more. Now whan our Lorde had spoken these thynges vnto them, he was receyued in to heuen, that is, he went vp to begynne his spirituall and heauenly kingdom, and drewe with him our hopes, that thyther, whether we saw him ascende we shulde also folow. And he sytteth on the right hande of God, that is to saye, he is God, egall and of lyke power with the father. And as the prophete sayeth, he ascended vp on hyghe and hath led captiuitie a prisoner. So that nowe, we be no longer in thraldom, for Christ hath caried it awaye with hym and made vs the childrē of his father to liue eternally with him in heuen. To whom be glory for euer and euer. Amē.

Saynte Gregory

Psal. 67.

Ephe. iiij

The

¶ The Epistle on the sondaye after Ascensyon day. The Epistle of Peter the.iiij.Chapter.

Thargument.

☞ An exhortation to do good workes accordyng to the exemple of Christe.

MOost deare beloued brethren. Be ye sober, and watch vnto prayer, hauyng aboue al thinges feruēt charitie among your selues. For charitie shal couer the multitude of synnes. Be ye full of hospitalitie one to an other without grudgyngs. As euery man hath receyued grace euen so minister the same one to another, as good ministers of the manyfolde grace of god. If any man speake, let hym speake as the wordes of god. If any man minister, let him do it as of the vertue which god ministreth vnto him that god in all thynges may be glorified thorow Christe.

The sermon vpon this Epistle.

GOod brethren and systers in our sauiour Christ the lection of the Epistle of this daye red in the churche is taken forth of the fourthe chapter of the fyrste Epistle of the Apostle and messanger of Christ Saynte Peter. Ye shall therfore vnderstande that forasmoche as this hooly Apostle Peter had in the chapters goyng before this place, sufficiently taught the Iues and others whome he wrotte this Epistle vnto, of the fayth and iustification whiche commeth by Christe, he doth nowe exhorte and moue them to good workes, accordynge to the maner of right and pure preachers, which before they gyue any preceptes of good maners, woll fyrste intreate of the causes of newe lyfe. Wherfore this present lesson is no-

The occasion of this Epistle.

thyng but an exhortation to good workes after the exẽple of Christ. Fyrst of al therfore he biddeth them be sobre and vigilaunt in prayer. And this text conteyneth a generall exhortation to all such thynges as become christen men to do in this lyke. For modestie and sobrenes be not so greatly good workes, as they be the selfe rulers wherby all good workes be tempered. Ye shall than vnderstande here by modestie and sobrenes firste those ciuile vertues which haue these contrary vices, arrogancie and pryde. In lyke wyse doth also Paule vnderstande them in the Epistle to the Romaynes, where he writeth. I say vnto you by the grace which is gyuen me to euery one of you, that none thinke proudly of himself aboue that it becommeth hym to thynke, but let him so thynke that he be demure and sobre euen as God hath bestowed to euery one the measure of fayth. Seconde, ye shal vnderstande by demurenes and sobrenes here, also the soundnes of mynde, so that ye thynke measurably and soberly of gods worde, lest through youre owne ymaginations and good intenciõs ye go away from the true vnderstanding of Gods word, or suffer youre selues to be plucked away with any manner wynde of new doctrine. Now whan we be temperate and sobre aswell in lyke as in doctrine, it foloweth also that we must nedes watch and giue our selues to prayer. But afore all other thinges sayne Peter byddeth vs haue feruent charitie amonges our selues, for charitie shal couer the multitude of sinnes. As though he shulde saye. It maye happen that a man maye fayne with himselfe that he is sober, tẽperate, and busy in prayer Therfore before all thynges se ye haue charitie, without

Sobrenes and modestye

Rom. 12.

Charitie

out which, youre demurenes, youre sobernes, youre prayer shalbe but fayned and cloked workes, without which charitie also they be nothynge worth nor yet thankfull to God, accordynge to the sayenge of Christ. Whan thou shalte offer thy offerynge at the aulter, and remembrest that thy brother haue ought against the, leaue there thy offerynge, and go and be at one with thy brother firste, and then come and offre thy oblation. Doubtles (my brethren) charitie is to be preferred before all other workes, for withoute it none of all oure other workes can please God, as Christe himselfe withnesseth. And also the prophete Esay in the fyrst chapter. Thou shalt no more offer to me sacrifice, but lerne to do ryghte, helpe the nedye and so forth. And saynt Peter will that our charitie be vehement or feruent, not colde and negligent, such as theirs is, which with their mouth make as thongh they loue a man, but with theyre harte hate hym as euell as a tode. And he sheweth the cause, for loue or charitie couereth the multitude of synnes. This sentence is taken forth of the.x.chapter of the prouerbes For the most proper office of charitie is to hyde the infirmities of the neyghboure. Yea and it shall couer also the multitude of our synnes wherby we be in daũger to god. Wherfore that we trespasse against him we shal very wel wipe awey by releuyng and doyng goood to our neyghbour. Furthermore hospitalitie and harbouryng without grudgyng is also one of the workes of charitie and a christen mã is bounde to do it, if he be of abilitie. Yea as euery man hath receiued the gyfte, euen so minister the same one to another as good dispensours or stewardes of the ma-

Mat.v.

Vehement charitie

Erasm⁹ in paraphrasis.

nyfold grace of God. Here the Apostle exhorteth euery man particularlye to do his office in his callyng. He that is a preacher of gods word, ought to be content with his gyfte and to execute his dutie in hys callynge, that is to wete, he oughte to preach not his owne dreames, but the sermons and wordes of God and so of all other officies in Christes congregation, whiche if they were done accordynge to Sayute Peters aduyse here, we shulde bothe haue gods worde more purely set forth, and also the churche in better vnitie and concorde. Wherfore accordynge to euery
Rom 12. mans gyfte, and (as Paul sayth) euen as God hath allotted euery man accordynge to the measure of his fayth, so let hym serue in his callynge. As good ste-
Good ste wardes. wardes or dispensours let all sortes of men behaue themselues in executynge theyr office. I praye you is not he a foolysshe stewarde whiche of other mens goodes wolde glorie and take a pryde, where he is but onely the stewarde and not the owner of theme Nowe they be good stewardes whiche be faythfull and ware, whiche knowe what, how, to whome and what tyme they oughte to preache and laye out the treasure of godes worde, the treasure I saye of the manyfolde grace of God accordynge to the sundrye and manyfolde gyftes. He that speaketh, lette hym speake the sermons and wordes of almyghtie God, let hym not preache his owne glosses, his owne inuentions, his owne dreames and fantsies. And to
Er bir- what so euer ministration or office he be called and tute. appointed in the churche, lette him do it (saith saint Peter) as of the vertue, power and abilitie whiche God ministreth vnto hym, and not as thoughe he

were

were able by his owne wit and prudence to execute his ministerie. And why shall he do this? Verily that God in all thynges may be glorified thorowe Jesus Christ. For the principall ende of all our gyftes offices and good workes is that by them God shulde be glorified and not that of them shulde rise contentions, strykes, debates, and discordes. Nowe God is glorified by oure gyftes, offices, duties, and workes, when we so vse them that our euen christen may take profite and edification therby, and may take occasion by the good distribution of the same to glorify God by Jesus Christ. For our Sauiour Christ Jesus ascendyng vp to heuen distributed and gaue gyftes vnto men as the prophet sayeth. To whome be all glorie, all prayse, all imperie and dominion aswell to saue as to rule and gouerne his faythfull people together with the father and the holy ghost for euer and euer. Amen.

Howe God is glorifyed by our gyftes and workes.

Psal. 67

¶ The Gospell on the sonday after the Ascension daye. The.xv. and.xvi. Chapter of Jhon.

Thargument.

¶ The holy ghoste is promysed to be sente by Christ to his Apostles.

Jesus sayde vnto hys disciples. when the comforter is comme whome I shall sende vnto you frome the father, euen the spirite of trouthe, whiche proce-

cedeth of the father, he shall beare witnesse of me. And ye shall beare witnesse also, because ye are with me from the begynnynge. These thynges haue I sayde vnto you because ye shulde not be offended. They shall excommunicate you: yea the howre shall come, that who so euer killeth you, shall thynke he doth God seruice. And suche thynges shall they do vnto you, because they haue not knowen the father neyther yet me. But these thynges haue I told you that whan the houre is come, ye may remember them that I tolde you.

The sermon vpon this Epistle.

For asmoch as our Lorde Christe in his maundie (good people) with many promyses had bequethed and deputed the holy ghost to his Apostles, he doth nowe at last name hym more playnly with hys proper name of offyce, declarynge therby what profyte and commoditie he shall bringe to the good christen people. He sayeth: whan the comforter is come. This proper and true name he gyueth the holy ghost callyng hym a comforter. For who els certifyeth our conscience, that we shulde beleue that by Christe we be the children of God and crye Abba father, but this only comforter? I praye you, who maketh vs both desyrefull and also hardy to confesse this feith? Who comforteth vs in all suche misfortunes and afflictions as we suffre in this worlde for this confession sake? Surely the same selfe good spirite, which procedeth from the father doth all this, this is his feate and offyce. For thobteynyng of which spirite, the prophete Dauid so busely prayeth in the. l. psalme. But

Paracletus.

Rom. viij

ye may

ye may more lyuely beholde the nature and worckyng of this holy ghost or spirite in the Apostles, whiche before the commynge of the holy ghost, beinge in tribulation fledde from our Lord and denyed hym. For they hyd themselues in corners, somehere somethere But whan this spirite, this comfortour was ones setled in them: then they confessed Christ frely and his resurrection in so much that they also toke pleasure and delyte in the trouble and affliction that was layd vpon them, as appeareth playnly in the Actes. Actu. 5.

Nowe this comforter bycause by the vertue of hys Godly power & office he maketh men trouth tellers, yea and comforteth and strengtheneth the faythfull folke in the confession of the trouth, by the vertue also of his office he shall beare witnesse of Christe. So ye muste here marke that the holy ghost oughte to beare witnesse of Christ. But what shall he witnesse what shall he teache of Christe vndoubtedly none other thynge, but that whiche Christ preached and taught before, that is to saye, he shal make the which before could not perceyue Christes looze and doctrine nowe to vnderstande it, by wrytynge the Gospell in theyr hartes. A mans owne wysedome can here do nothynge, it must be this holy spirite and comforter which must do the dede, euen as Jeremy the prophete in the .xxxi. Chapter sayeth: I shall plant my lawe in the inward partes of them and wrzte it in their hartes, and wyll be theyr God and they shalbe my people. And from thence forth shall noman teache hys neyghbour or his brother and say: knowe the Lorde. But they shall all knowe me from the lowest to the highest, sayeth the Lorde. Of all these thynges it is

The spirite of trouth.

The prophecy of Jeremye

playnly

playnly gathered, that without the holy ghost, we neyther can knowe the trouth, nor beare witnesse vnto Christe Jesus.

Seconde, ye maye espye here (good people) verye playnly the offyce and dutye of Apostles or Christes messangers, which is, that they ought to beare witnesse of Christe. For to testifye or beare witnesse in scripture signifyeth to teache & speake not the thinge that lyketh vs, but the thynge that almyghtye God hath commaunded. After this sorte is Christe named in the psalme a faythfull witnes in heauen. Also Esaye the prophete speaketh of Christe in the persone of the father sayenge. I haue set hym for a witnesse to the people, for the prince and mayster of the gentyls. Wherfore syth the recorde of Christ and of his Apostles oughte to be egall and agreable togethers: surely they must haue one tenure of theyr witnesses, and furthermore it must nedes folow that the holy ghoste executed his recorde by the Apostles, as in the tenth of Mattheu it appeareth. It is not you (sayeth Christe) whiche speake, but the spirite of my father whiche shall speake in you. Where be nowe these heretikes whiche here tofore haue cryed that the holy ghoste haue reuelated and disclosed to the Apostles and fathers certayne secreter and hygher thynges then be comprised in the Gospel? To whom wyll ye gyue more credence? To Christe or to these vayne tryflers? Christ sayth that the holy ghost shall beare witnesse of hym to the worlde and shall make men mete and apte to receyue his Gospell and shall teache none other thynge than that whiche he hymselfe hath taughte. But these tryflers bable that

Psal. 88.
Esa. 16.

the

the holy goost oughte to teache some thinge of more excellencye, than that whiche is comprysed in the holy gospell. Surelye I wolde thynke it moste conuenient that we shulde obey and beleue hym to whom the father of heauen bare witnesse sayenge: This is my welbeloued sonne in whome I am tyght well apayde, heare ye hym. But they that can not be contented with Christes doctrine, to whome not only the postles but also the holy goost hath borne wytnesse, let them at theyr parell chose them other doctrines. Certes I wyll not counsayll you lyke owles to wander in darkenes, but rather to fyxe stedfastlye youre fete in the lyghte. Last of all ye shall consydere and marke (good christene people) in this Gospell, that the worde and ordinaunce of Christ, of whichthe spiritite and the Apostles do testifye, can in no wyse be pleasynge and acceptable to the worlde. For those that wol embrace this word, the world can in no wyse fauye nor fauoure them in theyre hartes, but as moche as in them lyeth they wyll dryue them oute of theyre churches and assembles, they woll excommunicate them, they woll curse them with boke bell and candelle. Yea yf they canne bringe to passe with all kynde of punyshmente and deathe to persecute the true Apostles and messengers of Christe, they woll thynke to do a hygh seruyce to God, and that theyre zeale hath hyghlye serued Gods wylle. But what sayeth Christ in the meane seasone Therfore I wyll be with you. They shall so handle themselues towardes you, bycause they knowe neythere me nor my father. Here ye se with what successe and fortune in this wycked world the most precious word

Mat.iii.

Ihon.

of the gospel with the imbrasers therof be commonly receyued. For thou mayst not loke to lyue a swete and pleasaunte lyfe yf thou wolte ernestly confesse Christe. For he that woll lyue after a godly sorte (as
ij. tim. iij. sayeth saynte Paule) muste nedes suffer greate and trouble. And in an other place he sayeth: Yf I wolde
Gala. j. please men I shulde not be the seruaunte of Christe. Wherefore if persecution shall come vpon vs for confessyng of Christe: it is good that we be armed with goddes holy word, that we may know how persecution hangeth ouer our heades by the proper wyll of God, to thintent our fayth might thus by such persecution be clarified, tryed, and purged. For if we be ful certified herof we can not easely be anoied with temptation, but with a pacient mynde we shall suffer all the wronge that the world for Christes cause wol put vs to. And surelye this shall be a comforte vnto vs, that our persecuters and deuours for al theyr proude bragges and bauntes do neither knowe Christe nor his Father. Finally we be right well assured, that the
Rom. viij trouble and affliction of this tyme (as saynte Paule sayeth) can in no wyse be compareth with the glorye to come that shalbe disclosed vnto vs. With this our knowlege if we comforte our selues, we shal remayne quiet in our conscience, stil awaytyng with stedfaste hope for the immortal crowne of the euerlastyng glorie wich the father of heuē hath prepared for vs. To whom with the sonne and holy goste be all glorye honoure, imperie and prayse for euer and euer. Amen.

¶ The Epistle on Witsondaye. The seconde Chapter of the Acts of the Apostles.

Thargument. The

¶ The holy goost is here gyuen accordynge to Christes promyse before.

Cū compleretur dies Pentecostes.

WHan the day of Pentecost was accōplyshed, they were all with one accorde together in one place, and sodenlye came a sounde from heauen, as it had ben the comming of a mightye winde and it fylled all the house where they were syttyng. And there appeared vnto them clouen tonges, lyke as they had ben of fyre, and it satte vppon eche one of them: and they were all filled with the hooly gost, and began to speake with other tonges, euen as the spirite gaue them to speake. There were dwellyng at Jerusalem, Jues, deuoute men out of euery nation of them that are vnder heauen. Whan this was noysed aboute, the multitude cam together, and were astonyed, bycause that euery man harde them speake in his owne langage. They wondered all and marueled, sayenge amonge themselues: beholde are not all these whiche speake of Galile? And howe heare we euerye man his owne tonge wherin we were borne? Parthians and Medes and Elamytes, and the inhabitauntes of Mesopotamia, and of Jury, and of Capadocia, of Ponthus and Asia, Phrigia, and Pamphilia, of Egipt, and of the partie Lybia whiche is besyde Syren, and straungers of Rome, Jues and Proselytes, Grekes and Arabians: we haue hard them speake in oure owne tonges the great workes of God.

The sermon vppon this Epistle.

Chriſte had oftentymes (good people) promyſed vnto his diſciples the holy gooſt to ſtrengthen them in the true doctrine. For without the holy goſte no man can ryghtly eyther vnderſtande or certaynly beleue the worde of God, neyther can ſtycke by it con
Iſa.xliij. ſtantly without ſtaggerynge or chynkynge from it. It is the holy goſt doubtles that teacheth al thinges and putteth men in mynde of almyghtye gods wylle
Mat.x. And therfore Chriſte ſayeth to his diſciples. It is not you that be the ſpeakers, but it is the ſpirite of youre father whiche ſpeaketh in you. Wherfore this often promyſſe to ſende the holy gooſte whiche was made to the diſciples, Chriſte nowe in this daye of Penthecoſte performeth. But bycauſe it helpeth vs lytle to knowe that the diſciples receyued the holye gooſte, onles we dzawe this receyuyng alſo to our profyte and auauntage, therfore I thynke it good, to declare bzefely the cauſes why the holy gooſt was ſent. Yea ſhall therfore vnderſtande that the holye goſt was not ſent to thapoſtles, nor at this daye is ſent to chriſtē folke to teach (as ſome men do dzeame)
The cauſes why the holy gooſt is ſent. a diuerſe or ſtraunge doctrine from Chriſtes doctrine which Chriſte eyther taught not before or had forgotten to teache: But he was ſent and is ſent for thre cauſes. The fyrſt is that he ſhulde teache and put vs in mynde and expounde all ſuch thinges as Chriſte taught. And of this fynall cauſe of ſendyng the holy goſt doth our ſauiour Chriſt in the.xiiij.and.xv.chapters of Jhon very fully and at length ſpeake. The ſeconde cauſe that the holy goſt was ſēt, is to ſtablish ſtrengthen, and as it were to ſeale vs and to make vs ful aſſured and certain of the trouth and ſouthfaſtnes

of gods

of gods worde. Of this office of the holy ghoste doth the Epistle of this daye make mencion, whyle it declareth that the holy ghoste sat vppon euery of them and fylled them, whiche thynge betokeneth nothyng els but that the holy gost strengthed and certifyed the myndes of the Apostles vpon the trouthe of goddes worde, and therfore he is called of Paule the gage and the erneste. The thyrde cause that the holy ghost is sent, is that in temptation he myght comforte vs and preserue vs from despaire, and therfore he is called in holy scripture a comforter Nowe therfore yf ye couete to know, who and what the holy gost is which is called the thyrde person in trinitie, consyder well the forsayd officies and vertues of hym, and ye shall tyghtly answere: The holy ghost is God egall with the father and sonne, whiche was sent of them both, that he shuld more clearly expoune the godlye wyl of the father which was openly publyshed to the world by our Sauiour Christ, and that he shulde put men in remembraunce of the same and stablysh it in theyr hartes to thintent they myght boldly confesse it. But let vs now approch to the text of this present lesson. Whan the daye of Pentecoste was come, that is to saye the fyftye daye from Ester called of the Jewes the feaste of weakes whiche was one of the solempne feastes in which all the Jewes were wont to be assembled accordynge to the lawe of Moses, whiche feaste we christene men do kepe with an other libertie and for an other respecte then it was kepte of the Jewes. For we do solemnize and kepe this daye onely in memorie of the speciall and wonderfull sendynge of the holy ghost as on this daye. Whan this feaste (I say)

Ephe.i. i.cor.i.

A descriptiō of the holy gost

Penthecost.

Le.xxiii. Deu.xvi

of the Jues called Pentecost otherwyse named the feast of wekes was in the complyshynge and doyng,
Actu.ij. the Apostles were all with one accorde togethere in one place, as Christ had commaunded them before to do, that they shuld not departe from Jerusalem, but awayte for the promyse of the fathere. And here we haue a lesson that they be worthy to receyue the holy ghost, whiche continewe together in prayer, in hope, in charitie and in feith, as these Apostles dyd. And sodenly came a sounde from heauen, as it were the comming of a myghtie winde, and fylled al the house where they sate. Verelye this soden commynge of the holy ghost doth instructe vs of the forme of his commynge whiche is not after the forme of mans commyng nor chaunceth after mans fashion, but as the similitude declareth in the thyrde chapter of Jhon, the spirite or wynde bloweth where it woll, and thou heareste his voyce, but thou knoweste not whence it commeth nor wheter it goeth. Nowe for as muche as
Chryso: stome. Cyrillus Theo: phylact. Christ applieth this lykenes and sayeth. So is euery one that is borne of the spirite, therfore ye muste also vnderstande here, that the holye ghoste in dede commeth vnto vs, but how or after what sorte it passeth mans witte and vnderstandynge, which neyther can comprehende the maner of his commynge neither yet the qualitie of his doyng, albeit of the worckyng and presence of the holy ghost we be made certayne euen as we may be certayne of the blowyng of the wynde.

Finally it is here to be consydered in what wyse the holy ghoste oughte to be receyued of vs. Surelye he is not to be receyued nakedly as a doue that must be miraculously sent from heuen, (as certayne hertikes

tykes at this day do thynke) neither is he to be taken as a vertue or qualitie of God proceedyng from the father and from the sonne (as the heretike Campanus thinketh) neither yet in a prescribed and deuised form as a certain papistes haue prefixed him before theyr Conciles were they neuer so contrary to gods worde, but he is to be receyued as very god of the selfe same beyng and godhed with the father and sonne. It followeth in the texte. And there appeared vnto them clouen tonges like as they had bene of fyre and sate vpon eche one of them. Here good Christian people) ye maye learne the effectes, operations, and frutes of the holye ghostes commynge, for he commeth not in vayne, but maketh dispersed or clouen tonges and fyre, he maketh men to speake with other languages, (that is to saye) he reneweth and gendreth them agayne, he created in them newe motions, he assureth them of the worde of saluation that they heare, he openeth theyr mouthes and maketh them boldelye freelye and without feare to confesse the trouthe and southfastnesse of the Gospell. And all they, (that is to wit) the Apostles that were assembled together for this purpose, were forth with and sodenly all at ones replenyshed and fylled with the holy ghost in such steaung sorte, that by and by they beganne to speake with sundry and newe tonges, not with olde tonges and suche as the tonge of Moses, the lawspeaker is described to be, that is to witte harde and vnpleasaunt, as it is written in the fourth chapter of Exodus. And here we maye note the diuersitie and difference betwene the lawe and gospel. Moses tonge was single and but one, for one certayne

Diuerse tonges.

Exod. iiij

tayne people. But the tonges of the Gospell be sundry, wherby is signifyed the fre discourse of the Gospell. They spake therfore euen as the spirite gaue them vtteraunce sundry langages not suche langages as they had lerned of mens cumpany, but suche as the holy gost had from heuen inspired them with. And what spake they with these langages? Heuenly thynges, spirituall thinges, wonderfull thynges according as this spirite gaue them to speake. The holy goost gaue not all to all but (as Paul sayth) according to the measure of fayth, as it semeth good vnto hym. And there were dwellynge at Jerusalem Jues deuoute men out of euery nation of them that are vnder heauen. Verely (good people) here be conteined the cõmune effectes wont to folow the workes of the holy ghost, that is to witte stoning and wondryng, and they declare to vs the power of the holye goste in them which were moued with the wonderfull workes that the holy ghoste here wroughte. For the rest of people were rathere more and more offended with them than kyndled to imbrace them. They sayd than, howe happeneth this that we here euery one in his owne langage which be of sundry natiõs, speake the great wonders and high workes of God, that is to saye, the thynges that God hath wroughte in his Christ? For to this intent surely was the holye ghost come downe amonges them euen to expounde and declare Christ to the disciples, and no doubt he exhorted them frelye and boldlye to preache hym vnto the hole worlde, whiche afterwarde they manfullye executed. Surely the holy ghost sente from heuen doth make men frely to confesse Christes gospel before kinges

Rom. xij. i. cor. xi.

Magnalia dei.

ges and ꝓynces, whiche thyng the fleshe otherwyse is not able to do. For the fleshely man which is not renewed with the holy goste is to moch afrayed, that he can not wyllyngly and gladly suffer the hatred of this worlde which is knyt and ioyned with this confession of Christ. Fynally ye shall vnderstande that the holy goste was gyuen to the Apostles in a visible forme. But it is now gyuen to the chosen Christen persons inuisibely only by the vertue of gods worde Wherfore good christen people I hartily exhorte you, that ye wyll earnestly imbrace and loue gods worde, and not mocke it as certayn of the Jues here sayde that the apostles were dronken and ful of new wyne. Neyther do I exhorte you onely to reade and ꝓayse gods worde, but also to worke after it, to declare by your dedes and workes of brennynge charitie that ye haue an vnfayned and right faythe hope and confidence in Christ. So doyng, no doubte the holy goste shall come and dwel within you, and shal declare and open vnto you all trouthe necessarie to youre soules health, to the quenchynge of all wycked doctrine and auaunce-ment of Goddes glorye.

Unto whome be
all honour
and ꝓayse
worlde without ende.

AMEN.

The gospel on wytsõday. Jhon. xiiii.

Thargument.

Of the worde of Christ and of the holy goste.

Si quis diligit me.

IEsus sayde vnto his disciples, yf a man loue me, he wyll kepe my sayinge, and my father wyll loue hym, and we wyll come vnto hym, & dwell with hym. He ỹ loueth me not, kepeth not my sayenges. And the sayeng whiche ye heare, is not myne, but the fathers which sent me. These thinges haue I spokē vnto you yet abydyng with you. But the cōforter the holy goost whom my father shal sende in my name, he shal teach you al thinges, and put you in mynde of al that euer I haue sayd vnto you. Peace I leaue with you, my peace I gyue you. Not as the world gyueth gyue I vnto you. Let not youre herte be troubled, neyther feare. Ye haue herd how I sayd vnto you: I go, and come again vnto you. Yf ye loued me, ye wolde verely reioyse, bycause I sayd: I go vnto the father. For the father is greter then I. And now haue I shewed it you before it come, that whan it is come to passe, ye might beleue. Hereafter wyll I not talke many wordes vnto you. For the prince of this world commeth and hath noughtin me. But that the worlde maye know that I loue the father. And as the father gaue me commaundement, euen so do I.

The sermon vpon this Gospell.

The original begynnyng of Pentecost.

BEfore we touche the Gospell (deare brethren) we shall speake somwhat of this dayes feast. This feast which we cal Penthecost, begānē in this wyse. When God should leade the Israelites out of Egypt the nyght before he ordeyned Passeouer whiche we call Esther, to be solemnysed, and commaunded that

euery

euery peare about that tyme that day shuld be kepte holydaye for a memory of theyr departure out of Egypte. And from that daye forwarde for the space of fyfty dayes they walked in the wyldernes, tyll at last they came to the mounte Synay, where by Moses the lawe was gyuen them of God. For this cause they kepte that solempne holydaye whiche we call in Greke Pentecoste that is to saye the fyfty daye, and in Englysh Witsondaye. Now therfore fyfty dayes from Ester beynge accomplyshed, and the memory of the lawe whiche God hadde inacted to the people in the mounte Synaye fulfylled: the hooly goost came and gaue an other lawe. Wherfore, this day is celebrate of vs not bycause of the olde dede but bycause of the new, I meane, of the sending of the holy ghost. So it is playne that there is a certayne differrence betwene our Pētecost, and the Jues Pentecost. For the Jues kept this day bycause the lawe written was then gyuen thē. But we ought to kepe this our Witsonday bycause the lawe of God was then of the holy wyght or goost delyuered gostly vnto vs. For the better vnderstandynge herof, saynt Paule is to be brought forth which also putteth the same differrence, where he speaketh of two maner prechynges. And as there be two maner prechinges, so be there two sortes of people. First was the law writen, which God commaūded and comprysed in letters and therfore it is called the law of the letter, bycause it remayneth in letters and entreth not in the brest, neyther do any worckes folow it saue hypocriticall and constreined worckes, and therfore the people also remaine styl but literal and fleshly. And bycause it was compryled

Exod. xx.

ij. Cor. iij and. iiij.

only in letters and was altogether in dead wrytinge, it kylled and made a dead people, for the harte was dead bycause it dyd not of the owne accorde the commaundemente of God. For the law (as sayne Austine sayth) without grace is only a lettre, and remayneth to condempne vs of wyckednes but not to gyue vs helth and saluation. Wherfore if any man shulde be lefte to his owne wyl to do what him lusteth without al feare of punishmēt, there shuld be found none but wold rather be free and louse frō the law then bound therto. For thus he thinketh. Lo god wyl surely punyshe me and dryue me into hel, onles I kepe his cōmaundementes. Than nature feleth it selfe vnwylynge, and to do Gods commaundemedtes with no maner loue or delectation, wherfore mā is forth with made enemye to God bycause of the penaltie when he fealeth hymselfe a sinner, and that he walketh not rightly before God, so that he wold rather there were no God. This bitternes is infixed in the hart against God, though nature goeth aboute neuer so moche to garnysh her selfe with fayre workes, it appeareth therfore how the lawe that is comprysed in wrytyng and letters doth iustifye noman nor yet can entre in to the harte. The other law is gostly which is written not with penne or ynke, nor is declared with the mouth after the fashion as Moses wrought it in tables of stone, but lyke as we se in this story, the holy goost commeth downe from heauen and fylleth them all together, making them to haue clouen and fyry tonges and to preache freely farre otherwyse then it was done before, so that all the people were astonied therat. The holy goost verely commeth and repleniseth

S. Austyne.

The law spiritual

nitheth the hart, he chaungeth the man which loueth God and doth gladly al that is pleasyng vnto hym. wherfore all thynges be there quycke and lyuely, quycke is the vnderstandyng, the eye, the mynde, the harte whiche brenneth and is rauished with desyre of all goodnes. And this is the true difference betwene the lettred law and the ghostly lawe, and here it is sene whiche be the wozkes of God. Wherfore here is all the crafte set to discerne and preach rightly of the holy ghost. Heretofore some men haue preached of him that he bringeth to passe and prompteth all thynges what so euer eyther the Councelles deterne oz the byshop of Rome in his canonicall lawe commaũdeth where as neuertheles all those thinges be only outwarde whiche he ordeneth oz gouerneth. Wherfore this order is cleane ouerthwarte, in that these men make of the wozkes of the holy ghost a lettred and a dead lawe where it ought to be ghostlye and lyuelye, and so there is made of it a Mosaicall and humane tradition. The cause is that they know not what the holy gost is, wherunto he was sente, oz what his feate & office is. Let vs than cõsydere well what he is, to thintent his office may be discerned. In the Epistle of this daye is shewed howe the holy ghost is sent down, and fillyth the disciples which before sat in heuines and feare, he cleueth their tonges, he kyndleth, he enflameth them, that they myght take strength of harte, and freely preache the Gospel without feare of any mã. Here thou seest it is not the wozk of the holy ghost to make bokes and to enacte lawes, but that he is such a God that only writeth the thing in ỹ hart, that kindleth it, that createth a new mynd,

The office of the holy ghost.

makynge man to reioyse before God and to be ra-
uished with a newe loue towarde hym and therupon
with glad mynde to do his dutie and seruice to all
men franckly. After this sorte the partes of the holy
ghoste ryghtelye preached, he that paynteth them
otherwyse, beleue him not. For where he commeth
thus thou seest he taketh away the letter and maketh
men fre from synne and from the compulsion of the
lawe so that he raynynge in theyr brest maketh them
in whome he is resident to do without compulsion al
that the law cōmaundeth. But thou wylt aske wher-
by he bringeth to passe and what thing he vseth thus
to chaunge and renue the harte? Surely by that he
sheweth and preacheth the glad tydynges of Jesus
Christ, as Christ himselfe sayeth, whan the cōforter
Jhon.xv commeth, whom I shall sende you from my father, I
meane the spirite of trouth which procedeth from the
father, he shall beare witnes of me. Now it is playn,
that the Gospel is the thinge whiche God wylleth
to be preached in the worlde, and to be tolde to eue-
ry man, that is to wit, that none can be iustified by
Rom.iij. the dedes of the lawe but rather that a worse thynge
euen the knowlege of euerlastynge damnation and
Goddes pleasure come therby, and therfore he sent
downe his most deare sonne to dye and to shede his
bloud for vs, bycause we of our owne powers could
not rubbe out the spotte of syn nor be deliuered from
it. But to the preachyng hereof, another thynge yet
is requyred, euen the holy ghost whome God muste
sende to prynte in our harte this sermon and prea-
chynge to make it fixed and roted in it, for it is most
sure and certayne, that Christ hath done all this, he
is the

is the lambe that hathe taken awaye oure synne and ouercommen all, that by hym we myght raigne ouer al, and euen here in one heape is all the treasure burded. This treasure we can not get, onles the holy ghost be gyuen vs which may put in our hartes and myndes to beleue and saye: and I also stedfastly beleue I am of the nombre of them to whom so greate treasure doth belonge. When we haue onces felte this that God hath thus holpen vs and bestowed vppon vs so greate treasure: then the mater goeth well forwarde, neyther can it otherwyse be, but mans mynde muste be rauyshed with a pleasure towardes God and lyfte vp hymselfe and saye: Oh good father, yf thys thy wyll be that thou hast shewed so great loue and suche excedynge kyndnes towardes me: I must nedes agayn loue the with my hole harte and reioyse and gladly do what so euer thy pleasure is. Then the harte is nomore wayward nor croked in the meditation of God, it thinketh not to be dyuen downe to helle of hym, as before the commynge of the holy ghoste it thought, when it felte no goodnes, no loue, no fidelitie, but styll a pace the wrathe and indignation of God. Nowe therfore whyle the holy ghoste printeth into the Christen mans harte howe he hath God his mercifull and gracious Lorde, it is a pleasure for hym for Gods sake boldly to execute and suffre all maner of thynge. After this wyse thou shalte learne to knowe the holy ghost and his office whiche is to distribute the greate treasure Christe and all that in him is, whiche is gyuen and declared vnto vs by the Gospell to the intent thou mayest put hym into thy harte to make hym thyne owne good.

Iohn.i. Esa.liij. Rom.j.

Hytherto

hytherto I haue declared vnto you, the hystorie of the holy ghost. Nowe what we shall do in it, we shall knowe further in the Gospell. Thus sayeth Christe. Yf a man loue me he woll kepe my sayenge, and my father shall loue hym.

Charite is the frute of saythe.

Lo good people here ye se that the frute of saythe is charitie, which thyng can not be denyed. For charitie doth euen of the owne accorde al that euer scripture commaũdeth. And this doth saint Paule declare Gal.v. He that loueth his neyghboure, hath fulfylled the lawe. Wherfore they that haue not feyth and charitie, do not fulfyll the lawe, albeit they seme in outwarde apparaunce to perfourme it. For as sayth Austine saith. where a sownde feith is not, there can be no rightuousnes, for the ryghtuouse man lyueth by feith. The worde which Christ preacheth he sayth is not his worde but his fathers worde, declarynge herby that nothyng ought to be put to, nor taken awaye from it. And these thinges (sayeth Christ) concerning alwel your loue towardes me, as the keping of my worde, haue I spoken vnto you, beynge yet amonges you. But that same comforter of whome I haue made so muche mencion vnto you, I meane the holy ghost, whose feate and office shalbe to halowe and lyghten you vnto all trouthe, whome my father shal sende in my name and for my cause, he shal teach you altogether and shal put you in remembraunce of all that euer ye haue hard of me. Thou wolt say vnto me. why e knew not the disciples al before, which were so long time with Christe I answer, that the disciples ought nedes to haue bene taught by the holy ghost, for without hym they were yet imperfecte and carnall

Angust. quest. 24.

A questiõ

nall, for they vnderstode neyther Christes glorificacion by the crosse nor his raygne. Wherfore they neded the holy goostes sanctifienge and makynge the thynges lyuely in them whiche they had lerned of Christ. For the disciples were as yet but (litera) they perceyued not the thynges that were of the spirite of God, and therfore they neded the holy goste to quicken them, accordynge to the sayeng of saynt Paule. The letter sleeth, but the spirite quickeneth. Ye may not then vnderstand by this worde (teache) that the holy gost shall set abroch a new doctrine that Christ had not taught before, but that the holy goost shall interprete the doctrine already taught by Christ, to the spirituall vnderstanding. And therfore Christ expowneth himselfe and sayeth, he shall put you in remembraunce of all the thynges that I haue shewed you. So that ye can not gather herby that the holy gost shall adde any thynge to Christes doctrine, as some persones do wickedly gather. For as saint Austine sayth. Christ speaketh & the holy goost teacheth, by Christes speakyng we receyue the wordes, but by the holy goostes teaching we vnderstande the same wordes. It foloweth. Peace I leaue with you, my peace I gyue vnto you. What is Christes peace? Verely sayth saynt Austine, it is a stylnes of mynde, a quyetnes of spirite, a simplenes of harte, a bande of loue a felawshyp of charitie. This peace the worlde can not gyue, mans traditions can not gyue, mans owne voluntary workes can not gyue, no monkery, no pylgrimage, no popish pardons, brefly no fleshly thyng can gyue. It is only Christ that can gyue vs this peace when we spiritually eate him and drinke

Ex

ij. Cor. iij

Docebit.

Austine.

The peace of Christ.

hym, that is to say, when we knowe wherfore Christ serueth vs and so suffre hym by true fayth and charitie to entre into oure soules and to dwell within vs. For it is not possible (as the sayde holy doctour sayth) for hym to come to the lordes heritage whiche woll not kepe his testament of peace, neither can he haue concorde with Christe whiche woll be at discorde with his euenchristen. Furthermore Christe here sheweth his disciples that he muste go awaye from them, but yet he sayeth he woll comme agayne. But I pray you whan commeth Christ agayne vnto vs? Surely he commeth agayne, when he sendeth his worde and his spirite vnto vs. For loke where his worde is and there is Christe mooste presently.

Mat. 28. So in an other place he sayeth: Lo I am with you euen to the ende of the worlde. Finally where Christ sayeth that the father is greater then he, ye shall vnderstande, that Christe otherwhyles speaketh as a man, otherwhyles as God, whyche thynge oughte diligently to be marked of suche as woll studye holy scripture. For that he here sayeth: My father is greater than I, ye muste referre it to his humanitie.

Jhon. x. But of his diuinitie in an other place he speaketh in this wyse. I and my father be one. And now sayeth Christe callynge backe his disciples to his worde whereby they myghte comforte themselues after his departure, I haue tolde you of it beforehande, that whan it comme to passe ye myght beleue that I wolle surely comme vnto you agayne. Herafter wolle I not speake muche vnto you, that is to

princeps mundi. wit, presently and in person with mans voyce. For the prince of this world commeth, that is to saye, my

mortall

moztall enemy and yours the deuyll which treadeth vpon my hele is at hande. And he calleth him the Pzince of the wozlde, bycause he commaundeth and ruleth wozldly men after his wyll and pleasure, and dzaweth them wh ether he luste himselfe. Uerely (as wziteth saint Austine) the deuyl is pzince not of creatures, but of synners. But this pzince of the wozlde (sayth Chzist) hath nought in me. As who shulde saye, albeit the pzince of the wozlde is commynge agaynst me to btter and wozke all that euer he can deuyse to put me downe, yet sure I am that I shall ouercomme him. So he maketh his disciples afrayd in that he telleth them that the pzince of this wozlde is marching fozwarde agaynste him, but agayne he comfozteth them whan he sayeth, he hath nought in hym. And in these few wozdes is expzessed the pith of the hole Gospell. Wherfoze to conclude, of this victozye of Chziste all we (good chzisten people) shall be partakers, in case we beleue accozdyng as in this Gospell we be taught. And consequently the hooly gooste who is the true and onely comfozter in all troubles and affliccion shall make his abode within vs, and put vs in mynde of all Chzistes wyll and pleasure, to the glozie of God the father of heauen and his onely begotten sone Chzist Jesus our lozd who liueth and reigneth foz euer and euer Amen.

Gen.iiii.

Austine.

The Epistle on the Munday in witson weke. The. x. Capter of the Actes.

Thargument.

How the Hethen receyued the holy gooſt and were baptyſed.

PEter opened his mouth and ſaid. Jeſus commaũded vs to preache vnto the people, and to beare witnes, that it is he, which was ordeyned of God to be the iudge of quycke and deade. To hym gyue all the prophetes wytnes, that thorowe hys name, who ſoeuer beleueth in him, ſhall receyue forgyuenes of ſynnes. whyle Peter yet ſpake theſe wordes the holy ghoſt fell on all them whiche herde the worde. And they of the circumciſion whiche beleued, were aſtonyed, as many as came with Peter, bycauſe that on the gentiles alſo was ſhed out the gyfte of the holy ghoſte. For they harde them ſpeake with tonges, and magnifye God. Than anſwered Peter: can any man forbyd water, that theſe ſhulde not be baptyſed whiche haue receyued the hoolye gooſte as well as we? And he commaunded them to be baptyſed in the name of the Lorde.

God
Peter

The ſermon vpon this Epiſtle.

The ſumme of S. Peters preching

GOod people the ſumme of ſaynt Peters ſermon here is, that Jeſus Chriſt which for his benefytes and wonderfull vertues that he ſhewed amonges the Jues, was crucifyed, that is to wit, nayled moſt vilanouſly to the croſſe (whiche was the moſt paynfull and cruell deathe that the Jues coulde ymagyne) dyd not withſtandynge ryſe agayne from

death

deathe to lyfe and that who soeuer woll beleue in him shalbe saued. And he sayeth furthermore that God annoynted this Jesus of Nazareth with the holy ghoste and with power. Wherby he declareth hym to be the true Messias whiche was promysed to the fathers and of whome the prophete Dauid spake: I haue anoynted my kynge ouer Zion my holy hyll He declareth also that Christes office is to do good to all. Now this resurrection of Christ he confirmeth both with his owne witnes and with the witnes of all that sawe the thinge with theyr eyes. And lest a man shuld reiecte them as parciall witnesses bicause they were his seruauntes and disciples, he fetcheth out a mooste sure recorde of scripture sayenge: that all the prophetes do testifye of this Christ. Fynally lest a man woll fynde cauillation and saye they cam forth of theyr owne minde vncalled to beare witnes of this thinge, he addeth that they were commaunded and sent by God to preache to the people, and to testifye that it is this same Jesus Christ whiche was ordeined of God to be the iuge of the quicke and dead which thynge is also an vndoubted article of oure fayth. To this Christ (sayth Peter) gyue all the prophetes witnes that throughe his name who so euer beleue in hym shalbe saued. And amonges other the prophete Esaye who writeth of Christe in this wyse. Esa.liij. He only hath taken on him oure infirmitie and borne oure paynes. The payne of oure punishment was layed vpon him, and with his stryppes are we healed. Surely we haue gone all astraye lyke shepe, euery one hath turneth his owne waye. But through him, the Lorde hath pardoned all our synnes. Lo here ye

may se playnly aswell by the wordes of saynt Peter in this place as by this prophete Esay, howe we get remission of synnes by beleuinge in Christe. This doth also saynt Paule in many places declare, and namely throughe out his hole Epistle to the Romains

Origen in Epist. ad Ro. li. iij. Ca. iij.

Wherupon the auncient doctour Origene writyng, sayeth: Man therfore is iustifyed by fayth, whome the workes of the lawe do nothing helpe to ryghtuousnes. For where fayth is not which iustifyeth the beleuer, although a man haue workes of the lawe, yet bycause they be not builded vpon the foundacion of fayth, albeit they seme to be good, they can not iustifye the worker, if fayth be away which is the seale of all that be iustifyed of God. Saynte Ambrose a-

Ambrose of the callynge of the Gentyls.

greyng herunto sayth, that the redemption of Christes bloude were very vyle yf iustification whiche is done by grace shulde be due to the merites going before so that it shuld be not the gyft of the gyuer but the rewarde of the worker. Also Jerome writinge

Jerome.

vpon the Epistle to the Galathians sayeth: None is saued by the lawe, but we be all saued by fayth. Neyther doth saynt Austine dissagre from this, sayenge:

Austine.

Our fayth that is to say the catholyke fayth discerneth the ryghtuouse from the vnryghtuouse not by the lawe of workes, but by the selfe lawe of fayth. But what go I about to allege a fewe doctours? All the prophetes (as Peter here sayth) Christ himselfe, all the Apostles yea all the holy scripture throughe oute, all the auncient and all the ecclesiasticall doctours and holy exposytours of scripture do gyue wytnes to Christe that through his name who so euer beleueth in hym shall receyue forgyuenes and par-

don

done of theyr synnes. It foloweth in the texte.

Whyle Peter yet spake these wordes, the holy ghost fell on all them whiche harde the worde. And they of the circumcision which beleued were astonied.

For the vnderstandyng of this texte ye shall note that Christe was peculiarly promysed to the Jues, as he himselfe also sayth in the.xv.chapter of Matheu. I am not sent but to the lost shepe of the house of Israell that is to saye to the Jues. Howbeit the callyng of the Gentyls was longe before prophecyed of, by the holy prophetes of God which from tyme to tyme were sent by almyghty God the father of heuen into the worlde before the commyng of our Sauiour Christ, and here also it was opened to saynt Peter by a vision of a shete sente downe from aboue vnto him. And therfore he began his sermon on this wyse. Of a trouth I perceyue there is no respecte of persons with God, but in all people he that feareth hym and worketh ryghtuousnes, is accepted with hym. Now so many as beleued of the circumcision that is to wit, the Jues, not knowyng this but beyng ignorannt, that the Gentyls also were to be admitted to the felowshyp of the Gospell wondered, whan they sawe that on the Gentyls also was shed out the gyfte of the holy ghoste, and whan they harde them speake with tonges and magnified God. Here ye shall also marke, that this gyfte of tonges wherwith at the sendynge downe of the holy ghoste the Apostles and other were so indowed that they were vnderstanded of the people of all nations, is now ceased, but in the meane seasō the prayse of gods name ceaseth not nor ought not to cease. It foloweth in the texte. Act.x.

Then

Then answered Peter, can any man forbyd water that these shulde not be baptised which haue receiued the holy ghost aswell as we?

Here ye se playnly (good people) that the Gentyls by saynt Peters preaching of gods worde were replenyshed with the holy ghoste before they were outwardly baptysed with the water, for certayne it is that with the spirite they were baptised. Sayncte Peter therfore to confirme them, and as it were to seale them with an outward signe, cõmaundeth them to be baptised with water in the name of the Lorde. For the sacrament of baptisme is not only a signe of mortification and an assurauncе of remission of sinnes but it is also a badge or knowlege wherby we be made certayne that we be receyued into the nõber of the chyldren of God. Wherfore as all holy doctours and expositours do agre, there be two maner of baptismes. Now (as also sayncte Jerom affirmeth) man only gyueth the water, but God gyueth the holy gost wherby the fylthe is washed awaye, and the synnes of bloude pourged. The same Jerome also writynge vpon the Epistle to the Galathians, sayeth in this wyse. Yf then they that be baptised in Christe haue put on Christe, it is manifest, that they whiche haue not put on Christe, be not baptised in Christe. For it was sayd to them which were counted faythfull and whiche were supposed to haue had the baptisme of Christ: Put ye on the Lorde Jesus Christ. Yf a man taketh only this corporall washyng of water whiche is sene with the eyes of the flesh, he is not clad with the Lorde Jesus Christ. For albeit Simon Magus in the actes of the Apostles had receiued the washing

what is baptisme

Jerome sup Esa.

Gala. iij

Actu. viij

of

of water, yet bycause he had not the holy ghoost, he was not baptysed in Chryste. Wherfore (as it was declared vnto you on the ascēsion daye (baptisme without fayth is as who shulde saye, a paper sealed without any wrytynge in it. But ye shall alwayes vnderstande that I excepte and speake not of the baptisme of infauntes or babes. For they (as saynte Austine and the other expositours of scripture do full well declare) be saued, if after baptisme they chaunce in their infaunsy to dye by the fayth of the catholyke church. saint Augustine.

And furthermore we saye agaynste the wycked Anabaptistes, that the baptisme of chyldren is not vayne but necessarye to saluation. Againste Anabaptistes. For no doubte the promyse of saluation and of grace, which promise is adioyned and knit vnto the sacrament of baptisme, perteyneth also to chyldren or infauntes. But it perteyneth not to them that be oute of the churche, where is neyther gods worde nor the sacramentes. And here vpon do al lerned men agre. Now therfor (good christen people (sith youre baptysme wyll not serue you without faith, no nor all the workes ye can do, I ernestly exhorte you that according to saynt Peters declaration here for the obtaynyng of remission of your synnes, ye woll fastly beleue in Chryste. So doynge no doubte the holy ghoste shall entre into your hartes and make and ensprte you euen of loue withoute compulsion of lawe to worke the workes of the lawe, I meane the commaundementes, to the glorye of God, and health of youre soules eternally

Amen.

¶ The gospel on the munday in wytson weke. Jhon. iij.

Thargument.

☞ The mooste comfortable newes and glad tydynges of Christe is here described.

Sic deus dilexit mundum

IEsus spake vnto a ruler among the pharisees. God so loued the worlde, that he gaue his only begottē sonne, that who so euer beleueth vpon hym, shuld not perish but haue euerlastyng lyfe. For God sent not his sonne into the worlde, to condemne the worlde but that the worlde throughe hym myghte be saued. He that beleueth on hym, is not condemned. But he that beleueth not, is condempned already, because he hath not beleued on the name of the only begotten sonne of God. And this is the condempnacion: that lyght is come into the worlde, and men loued darkenes more than lyght bycause there dedes were euell. For euery one that euell doethe, hateth the lyghte: neyther commeth to the lyghte lest his dedes shuld be reproued. But he that doth trouthe, commeth to the lyghte, that his dedes maye be knowen: howe that they are wroughte in God.

The sermon vpon this Gospell.

THe Gospell of this daye, good people, is in very dede an Euangell or Gospell (that is to saye) a glad tydynges. For in fewe wordes it declareth vnto vs the summe of the Christen mans religion. Fyrste therfore it sheweth the cause that mouet God to sende downe his sonne to the earth. The wordes here

here spoken be Christes wordes vnto Nicodemus. Thus he sayeth: God so loued the worlde that he gaue his only begotten sonne that who soeuer beleueth in hym shulde not perysh, but haue euerlastyng lyfe. Here ye se that the cause whiche moued God to sende Christe to redeme vs was loue and not mans meryte, as also sayne Austine noteth. And surely the dede selfe declared gods excedynge loue towardes vs in that he sent his only sonne to delyuer vs oute of bondage. For true loue standeth not in fayre wordes and amiable countenaunce or gesture, but in the dede selfe. Nowe the more mysery we were in before Christes commynge: the greater is his benefyte and the more bounde be we vnto hym. God (as wryteth S. Paule) setteth forth his loue towardes vs, seyng that whyle we were yet synners, Christ dyed for vs. Nowe Christe hymselfe assureth vs that who so euer beleueth in hym thus sente of the father downe vnto vs, shall not quayle, shall not be confounded, shall not perysshe, but shalbe sure to atteyne euerlastynge lyfe. Seynge Christe hymselfe doth assure vs of euerlastynge lyfe for oure beleue or fayres sake, why shulde we doubte? Why shuld we go aboute to seke heauen by other wayes then Christe appoynteth vs? The sentence is vniuersal, al that beleue in hym shal not perysh. Wherfore let no man thynke hymselfe exempted as vnworthye. Here is no respecte eyther to thy worthynes, or vnto thy vnworthynes. Yf ȳ hast the true christen fayth, thou shalt be sure to be of the chosen company. Only take hede thou mockest not God, & dissemblest not before the face of the worlde, sayeng thou hast fayth, and haue it not in dede. Yf thou

S. Augustine.

Rom. v.

haſt fayth in dede, thou muſt nedes bryngè forth the frutes of fayth, thou canſt not but declare thy fayth with workes of charitie both to God and man, whom for God thou canſt not but loue as thy naturall bro-
ther. Yf thou beyſt a good tree, thou muſte nedes bryngè forth good frute. But a badde tree bryngeth
Math. b forth bad frute. Chriſte goeth further and ſayeth: For God ſent not his ſonne into the worlde to con-
dempne the worlde, but to ſaue the worlde. Here ye ſe the godly purpoſe and cauſe of Chriſtes commynge, whiche was to ſaue that was loſte. Howebeit this texte is to be vnderſtande of Chriſtes fyrſt comming and of the tyme of grace, ye maye not vnderſtande it of his ſecounde commynge whiche ſhalbe at the laſte daye, for than he ſhall withoute fayle come to iudge
Joh. b. accordyng to an other place where he ſayeth. The fa-
ther hath gyuen all iugemente to the ſonne. Neuer-
theleſſe in the meane whyle whoſoeuer beleueth not, is already iudged and condempned, whereas on the contrarye parte they that beleue can in no wyſe be condempned. But why is the vnfeithfull perſon al-
ready condempned? Bycauſe (ſayth Chriſte) he hath not beleueth on the name of the only begotten ſonne of god. Lo here ye ſe agayne how fayth ſaueth, and lacke of fayth cõdempneth. And this is the condemp-
nation, that light is com into the world, and men lo-
ued darkenes more then lyght bycauſe theyre dedes
Joh. i. were eupll. Who is this lyght? Chriſte. Who is the darkenes? The worlde. The lyghte then ſhyned in the darkenes, and the darknes dyd not receiue it. Do not men loue ſtyll darkenes more then lyghte? Had they not rather walke in theyr owne fanſeys and wil-
workes

wozkes then in Chzistes doctrine: Alacke foz pitie. Yea though the lyght neuer so much shyne, though the Golspell be neuer so muche in the hande, yf thou dost not mekelye desyze Chziste by his holy spirite to teache the, thou arte styll but darkenes, and why so? foz thou louest styl darknes better than the lyght, foz thy dedes are euell, & therfoze thou must nedes dāne thyselfe of vnfeithfulnes. Foz euery one ẏ doth euell hateth the light, neither wol he come to the light, that is to say, to Chziste and his wozde, lest the bzyghtnes of the lyght shulde repzoue his dedes. This is the cause (good people) why the byshop of Rome and his men are so loth that the scripture of God shuld be red of you lay people, lest ye myght happen to espye their hypocrisie and crafty iugelinge against Chziste and his trouthe. Foz scripture is the rule and touchstone wherby ye maye easely trye the chaffe from the cozne, the chalke from chese, that is to saye, hypocrisie from true religion. They haue longe holdene vs in ignoraunce and in blindnes, to auaunce themselues, and to raygne lyke kinges ouer vs, cōtrary both to gods lawe and mans lawe. Wherfoze I blame them the lesse though they hate scripture, which discloseth their hypocrisie and vsurped authozitie, lest (as Chzist here sayeth (theyz dedes shulde be rebuked and repzoued. But he (sayeth Chziste) that doeth southfastnes and trouthe, commeth to the lyght, that his dedes maye be knowē, bycause they are wzought in God, as who shulde saye. He that is purified in harte and declared a good person by his faith whiche he hath in me and foz declaration therof doth the truthe that my wozde moueth hym to do, and wozketh not after his owne

fansye, this man commeth to the lyghte, that is to wit, he gladly suffereth his workes and procedynges to be tryed and examined by the rule of my worde, by cause they be done in God and be Godly workes. Where as contrary wyse the hypocrite doth so much abhorre from the iugement of my worde, that he fleeth by al meanes he can from it, and wol suffre none other to loke vpon it. He woll neyther entre into the kyngdome of heuen hymselfe, nor yet suffre others that wolde enter. Suche persons vnder the clooke and pretence of holines haue longe shut vp the kingdome of heauen from many men. But nowe thanked be God the lyghte hath somwhat shone agayne. Wherfore let vs not hate this lyght and loue darknesse styll as we haue done in tymes paste, whan we were decepued by the iuglinges of Christes enemyes. Let vs beleue in this Christ sent downe from the father of heuen to redeme vs. And yf gods worde be true, we shall surely be saued, and raygne with hym in heauen, worlde without ende. Amen.

mat. xxiij

¶ The Epistle on the Tuesday in Witson weke. Act. viij.

Thargument.

¶ Peter and Jhon be sente into Samaria, where after baptisme the Samaritans receyued the holy ghost.

When the Apostles which were at Jerusalem hearde, that Samaria receyued the worde of God, they sente vnto them Peter and Jhon. Which when they were come downe, prayed for them, that they myghte receyue the

the holy ghoſte. For as yet he was come on none of them: but they were baptyſed onelye in the name of Chriſt Jeſu Then layed they theyr handes on them, and they receyued the holy ghoſt.

The ſermon vpon this Epiſtle.

THis leſſon (good people) is takene forth of the eyght chapter of the Actes of thapoſtles, for a more perfyte vnderſtandynge wherof, ye ſhall know that in the ſelf chapter a litle before it is ſhewed, how ſaynt Philip thapoſtle entred into a citie of Samaria, and preached there to the Samaritans the glad tydynges of our Sauiour Chriſte Jeſu, howe he beyng the ſonne of God came downe for the redempcion of mankynde. This his preachynge he dyde alſo confirme with miracles. For (as the terte alſo declareth) the vncleane ſpirites cryeng with loude voyce came out of many ỹ were poſſeſſed of thē. And many taken with palſeis and many that halted were healed. Nowe the people gaue greate hede to the thynges whiche ſaynt Philip ſpake. And aſſone as they gaue credence to ſaynt Philips preaching cōcerning the kingdō of God and the name of Jeſu Chriſt, they were baptiſed in Chriſtes name both men & women. Here ye ſe how the Samaritans, which were Hethen perſons yea and ſuche perſons as the Jues whiche were the choſen and proper people of God, toke for very caſtawayes and vyle perſons, receyued the goſpell of Chriſte forthwith at the preachynge of ſaynte Philip and were by and by baptyſed. This farforth are the Samaritans brought. Nowe the lection red in the church this daye goeth further and ſayth, that

whan

when Christes Apostles whiche were gat hered togy-
ther at Jerusalem, herde say that the Samaritanes
had receyued the worde of God, they sent vnto them
Peter and Jhon, which when they were come downe
from the highe citie of Jerusalem thither vnto them,
dyd praye for them, to thintent they myghte receyue
the holye ghoste. For as yet the holy ghoste was not
cyme on none of them, only they were baptyzed in the
name of Christ Jesu. Than layde these two Apostles
their handes vpon the Samaritans, and anone they
receyued the holy ghoste. This is the historie redde
in the church as this day. But now my frendes what
frute and profyte shall we beare awaye of this lesson?
No. 56. What is here to be gathered? nothynge? Yes trulye
for there is nothing wryten, sayeth saynt Paule: but
it is writen for our lerning, that by pacience and com-
forte of scripture we shulde haue hope. First therfore
ye shall marke, how glad the Apostles were to heare,
that these Samaritanes were turned to the Gospell
of Christe, and they were not only glad, but also ca-
refull for them, lest they myghte happen to go backe
agayne to theyr olde baguage and blyndenes. And
therfore in al hast they sent these two Apostles Peter
and Jhon to confirme and strengthen them in theyre
faith. Here we be taught what the offyce of true and
good Apostles, yea of al good christē men is. For we
ought in lykewyse to be careful for our brethren that
they maye be brought to the perfecte knowlege of
gods worde. And namely such as call them selfes A-
postolicall persons and Apostles fellowes and suc-
cessours (as the byshopes of Rome do) ought in this
behalfe to folowe therexemple of thapostles charitie.

But

But it is to be feared lest some of them do cleane contrary and rather plucke men from the Gospell, then allure them vnto it. Second, ye shall note, that before the resurrection of Christ, when as yet the Jues and Gentiles were not ioyned together by all one fayth, the Apostles were forbydden to entre into the cyties of the Samaritanes. But after the resurrection, when they were bydden for the spreding abrode of the Gospell to go into all partes of the world, then that former commanndement whiche was but temporall and whiche dyd serue but for a tyme, was taken awaye and countermanded. Mat. 5.

Thyrdly, in this history ye shall marke, that the Samaritanes receyued forthwith the holy ghoste assone as they beleued and were baptised. For assuredly true and perfecte baptisme can not be without the holy ghoste. Furthermore it is not possible that fayth can be in that person where the holy spirite of God doth not lodge, as many places aswell of scripture, as of auncient fathers do witnesse. Yea sayne Austine affirmeth playnly in his boke, de presētia dei that the holy ghoste dothe dwelle and lodge in infauntes or chyldren that be baptysed. Wherfore how moche playner is it that he is residente in persones of age and discretion which haue fayth and be baptysed. And it is no doute, but these Samaritanes at the preachynge of saint Philip receiued the holy ghost, except perchaunce ye wol saye, that saint Philippes preachinge had lesse vertue and strength in it, thā the preachinges of the other Apostles had, whith in no wyse is to be graunted. But peraduenture ye woll maruayle than, howe it is that it foloweth in Austine. Questiō.

the hystorie red in the Churche this daye, that after the Samaritanes had receyued the worde of God, the hooly Ghoste as yet was not comme on none of them. And therfore the Apostles euen for that purpose sent Peter and Johan, whiche prayed for them that they myght receyue the holy Ghoste. My frendes, what shall we saye to this? Dyd the Samaritanes receyue goddes worde, dyd they beleue, were they baptysed, and yet were they voyde of the hooly ghoste? Howe can this be? Christe hym selfe sayeth, he that beleueth and is baptysed shall be saued. But
mar.xbi. onles a man be renued with the holy ghoste, he can not be saued, as the same Christe also testifyeth in the thyrde Chapter of Jhon. Wherfore it muste nedes folow that the Samaritanes had receyued the holy Ghoste, forasmuche as true baptysme can not be without the holy Ghost. Howe than sayeth saynte Luke here that the holy Ghoste was not yet comme
The solution. on the Samaritanes? To this doubte I answere in fewe wordes, that this texte in this place that the holy Ghoste was not yet come vpon them, is to be vnderstande not of the substaunce of the spiryte or holy Ghoste, but of those manifest and notable gyftes of the holy Ghoste. They had the holy Ghoste to comforte them and to lrade them to all trueth necessarye to theyr saluation, but they had hym not yet to do myracles and speake straunge tonges as in the primatyue churche they had for the confirmation of Christes doctrine. Neyther is it at this daye necessarye, the Gospell beinge nowe stablysched, that men shulde haue suche wonderfull gyftes of the spirite.

Wherfore good Cristene people, I exhorte you,

and

and in the name of Chryst I requyre you, that accordyng to the exemple of these Samaritanes here, ye will laye downe your superstition and blyndnes of hart, wherin ye haue wandered, and with glad myndes receyue the worde of God, accordynge to youre profession and promisse whiche ye made at the fount stone, and put on Chryst, renouncynge the world, the flesh, and the deuell with stedfast and ernest fayth. And no doubt ye shalbe endowed with the holy gost who in all your trouble and afflictions shall comfort you and directe you in youre waye to heauenwared where is our dwellynge place prepared with the father, sonne, and holy goste. To whome be all glorye without ende. Amen.

¶ The Gospell on the Tuesday in witson weke. Jhon. x.

Thargument.

Chryste is the true shepeherde.

IEsus sayd vnto his disciples. Verely I say vnto you: he that commeth not in by the dore into the shepefolde, but climmeth vp som other way, the same is a theefe and a murtherer. But he that commeth in by the dore, is the shepeherd of the shepe: to him the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and he leadeth them out And whā he hath sent forth his owne shepe, he goeth before them and the shepe folowe him, for they know his voice. A straunger will they not folowe, but will flee from him: for they knowe not the voice of straungers. This prouerbe spake Jesus vnto them, but

Qui non intrat per ostiū.

they vnderstode not what thynges they were which he spake vnto them. Jesus therfore sayd vnto them againe: Verely, verely, I say vnto you: I am the dore of the shepe. All euen as many as cam before me are theues and murtherers: but the shepe dyd not heare them. I am the dore, by me if any man come in, he shalbe safe, and shall goo in and out, and fynde pasture. A thefe commeth not but for to steale, kylle, and to destroye. I am come that they myght haue lyfe, and that they myght haue it more abundantly.

The sermon vpon this Gospell.

IN the Gospell of this day (deare frendes (o ure sauiour Christ declareth his owne propertie and offyce, and setteth out vnto vs the excedyng loue and kyndnes, whiche he beareth to mankynde, by a very proper similitude, wherby he resembleth hymselfe to a good shepeherde, and the false preachers or prelates to theues and murtherers. Certaynly all heretikes, false doctours, false prophetes, all proude pharisees that woll iustifie themselues by theyre owne inuentions, and all hypocrites be here touched. And why (Bycause they enter not into the shepefolde by the dore, but clyme vp an other waye. What is this clymmynge vp an other way? Surely it is to seke forgyuenes of thy synnes, ryghtuousmakynge and euerlastyng lyfe by otrhe meanes then Christe which is the waye, the trouth, and the lyfe, hath taught. He that vseth not scripture (saith the holy doctour Chrysostome) but maketh him an other wey vnlaufull is a thefe. And they (saith he) do clyme vp an other wey whiche teache the commaundementes and doctrines of men

Joh. xiiii

Chrysostom.

of men and do trangresse the lawe. Wherfore thou entrest not in by the dore, that is to say by Christe, but an other way then scripture doth leade the, as if thou wylt iustifie thy selfe and promise thy selfe soules helth, bearynge thy selfe bold of thyne owne proper workes, and not cleauing to the mercy of God (according to the exemple of the publicane) nor depen- Luc.18.
dyng vpon the merites of Christes passion, art thou not by Christes owne iugemente a theefe and a murtherer. But what a great theefe art thou yf thou also S.Aust.
teachest other folke to thynke the same that thou doest by me, sayeth Christ he that entreth in, shall be saued. But what is this shepefolde that he speaketh here of? surely the shepefolde is the church, and assemble of Christen people. He that woll entre into this churche, any other wayes then by Christe, he is a theefe and no christiã person. He that also wol teache any other doctrine in Christes churche than such as Christ in holy scripture hath taught, is no pastoure, no byshop, no true shepeherde, but a theefe rather, a murtherer, a wolfe. And it is muche to be feared, lest there be at this daye many mo wolues and theues, than be true herdmen and feders. I saye I am sore afrayed lest the prophecye of saynt Paule be yet styll verifyed in christendome. For whan he shulde departe from Ephesus, and knew by the spirite of God, Actor.xx.
that his death approched, he called together the prestes or elders of the congregacion and amõges other wordes he sayth thus. Take hede vnto your selues and to al the flocke wherin the holy ghost hath made you ouerseers, to fede and gyde the church of God which he hath purchased with his owne blonde. For

I am sure of this, that after my departyng shal greuouse wolues enter in amonges you, not sparing the flocke. But who is the porter of this shepefold which openeth the dore to the good and feithful shepeherde of Christes flocke? Surely it is the holy ghost, for he openeth vnto him the scriptures of God, he leadeth him into all trueth. And his shepe, that is to say, his paryshners, haere his voyce, and he calleth his owne shepe, by name, according also to the coũsayle of Salomõ in his prouerbes, where he sayth: Se that thou know the nombre of thy catell thy selfe, and loke well to thy flockes. Moreouer this good shepeherde, this good curate, this bishop, this ouerseer goeth before his shepe and his shepe folowe him. What is this to saye? Truly he that is a good bisshop, a good pastoure, and curate woll make himselfe conformable to his doctrine, he woll leade them the waye, that by his steppes and good exemple of lyuynge, they may walke in Christes groundes and pastures. He woll not playe the crabbe fysh whiche wolde haue taught her doughter to go streyght, but wolde not leade her the waye her selfe and teach her by her exemple how to go, as it is in Esops fables. I am afraied we haue many crabbes. Saynt Paule wolde haue a bishop that is to saye an ouerseer or curate to gyue good exemple of lyuynge himsele and to haue a good and honest reporte of straungers, leste his lyuyge be a flannder to his doctrine. So doynge his shepe shal folowe hym, and shall know his voyce. For assuredly, thay that be godly persones woll knowlege none for theyr shepeherde, but such as teache gods worde True teachers of Christes Gospell be easely discerned

S. Austine.

Proner. xxvij.

l. Timo. 3 Tit. ij.

ned of good christen men. And agayne the good christen men be easely discerned and knowen of true preachers. This prouerbe or parable nakedly and vnapplyed spake Jesus to his disciples. But they vnderstode not what thinge they were whiche he spake vnto them, and no maruayle. For (as saynte Paule sayeth) the fleshe perceyueth not the thinges that be ghostly. The disciples were as yet but carnall. And therfore our sauiour Christe lyke a good mayster declareth vnto them the meanyng of his parable, and sayeth, that he hymselfe is the dore of the shepe, by him who soeuer entreth in, shalbe saued and shall go in and out and fynde pasture, as who shuld say, whether so euer he turneth hym, whether soeuer he casteth his eyes, he shall fynde that shalbe for the behoufe and edificacion of his flocke, brefly to speake, God shalbe with him, the holy ghoste shall prompte him & put him in minde of such thinges as he ought to teach his paryshners and flocke that is committed to his charge. But (sayth Christe) as many as came before me are theues and murtherers, and the shepe dyd not heare them. Here doth our Sauioure Christe shewe vs the difference betwene the doctrine of the true preachers and the doctrine of heretikes, of false prelates, and hypocrites. Nowe, they go before Christe which beare not Christe with them, and which wol seme wyser than Christ, as Peter dyd whē he rebuked Christ bicause he said that he shuld suffer death. And therfore Christe called him Satan, and bad him come after him. Wherfore marke the difference of Chrste and of the false Apostels. Christe is the preacher of grace, the pseudapostles preach mans

Mat. xvi

Joh. i.

merites

Joh. viij merites. Chriſte is carefull for the ſode of his ſhepe, the falſe Apoſtles ſeke theyr owne lucre and gaynes Chriſt ſeketh the glorye of the father, the falſe Apo-
Joh. xi. ſtles ſteale from God his glorie. Chriſt quyckeneth with his worde, the falſe Apoſtles kyll mens ſoules with wicked doctrine. For the theke commeth not but to ſteale, to kyll, and to deſtroye. Hytherto I haue bꝛeſly and playnly declared the parable of the ſhepe herde. Now it ſhalbe your partes (good people) ſo to acquaynte youre ſelues with gods worde, that ye maye knowe the voyce of the ſhepeherde from the voice of the theke and murtherer accoꝛdynge to oure Sauioure Chriſtes woꝛdes here So doynge ye ſhall at laſte be conducted to the mooſt ſwete and pleaſaunt grounꝺes of the kyngꝺome, and ſhall ſyt with Abꝛaham, Iſaac, and Jacob, and with the aungels in heauen, where ye ſhall ſe God face to face and haue fruicion of all ioye with God. To whome be all honour and glorie woꝛlde without ende.

AMEN.

The

¶ The epistle on the wensday in witson weke. The.ii. Chapter of the Actes.

Thargument.

☞ The sermon of saint Peter, conteynynge the prophecie of Johell.

PEter stode forth with the eleuen, and lift vp his voyce, and sayd vnto them: Ye men of yurye, and all ye that dwelle at Jerusalem, be this knowen vnto you, and with your eares heare my wordes. For these are not droncken as ye suppose, seyng it is but the thyrde houre of the daye. But this is that whiche was spoken by the prophete Johell: And it shall be in the last dayes, sayeth God: of my spirtite I wyll poure out vpon all flesche. And your sonnes and your daughters shall prophecye, and your yong men shall se visions, and your olde men shall dreame dreames. And on my seruauntes, and on my hande maidens I wyl poure out of my spirite in those daies and they shall prophecye. And I wyl shewe wonders in heauen aboue, and tokens in the earth benethe, bloud, and fyre, and the vapour of smoke. The Sunne shall be turned to darkenes, and the Mone into bloude, before the greate and manifeste daye of the Lorde come. And it shall be, that who soeuer shall call on the name of the Lord, shall be saued. Johel.ii.

The sermon vpon this Epistle.

IN the lesson of this present daye (good Christene people) is conteined the right godly sermon of the holy Apostle saynt Peter, wherin he soberly, coldly,

and lernedly maketh answere and defense to the vn-
reuerent talkynge and hurly burly of the people of
all nations, whiche when they herde Christes disci-
ples speake with newe tonges the great workes and
wonders of God, were partly abashed and astonyed
therat, and partly they gested vpon them and sayde
they were dronken and full of newe wyne.

Sayn Peter therfore whiche of a fisherman is now
become a great byshop and pastor ryseth vp, not a-
lone yet, but the .xi. Apostles standyng vp with him,
Erasm⁹ in paraphrasi. leste (as Erasmus doth full well note) he myghte be
thought to vsurpe any tyraunye or raigne ouer his
felowes. He only spake the wordes, but he spake them
in the name of all his felowes, euen as he alone dyd
Mat. 16. Luc. 22. Mat. 8. also before Christes passion in the name of all his fe-
lowes confesse Jesus Christ to be the sonne of the ly-
uynge God. Who wolde haue thought that so sim-
ple a creature and that a fysherman shuld haue had
suche audacitie ones to haue loked vpon so great a
multitude. Oftentymes great Oratours when they
bryngе theyr oration that they haue longe studyed
for before, to speake in a great audience of people or
before a great ruler, chaunge colours, be astonyed
and vtterly dismayed. Truly this was that heauenly
dronkennes which they had caught of that heauenly
cup wherof the prophete sayth. Calix meus inebrians
q̄ præclarus est. This fisherman I saye stode before
soo greate a multitude, he ioyned with hym in com-
mission the eleuen Apostles, not to ayde him, but to
accompany hym, he fired his eyes vppon the people
which were vnknowen vnto hym, he lyfted vp hys
voyce and without any premeditacion at al, he spake

vnto

vnto them accordyng as the Lord had commaunded hym to do. Neyther speaketh he for hymselfe, but beyng the shepeherde he defendeth the flocke, which thynge he doth not with mans crafte or eloquence, but with the ayde of holy scripture. Nowe the hole multytude awayteth to heare what he woll saye. Let vs also attende, for asmoche as these thinges be spoken to all. Fyrst after he hadde ones with mouynge his hande asswaged the murmurynge of the people he beganne his sermon with suche a proheme, as myghte make them attente and desyrous to heare, without any rhethorycall flattery at all.

The oration of Peter.

O ye men (sayth he) of the Jewysh nation, whome it behoueth not to be vnwytinge of the law and of the prophetes and namely you which be inhabitauntes of the citie of Jerusalem where the fountayne of our religion and knowlege of the lawe is: Ye haue cause perchaunce to wonder, but ye haue no cause to slaũder. Wherfore so many of you as be here, gyue diligent eares a lytle whyle vnto me, and know the matter as it lyeth. For it stande you all vpon so to do. For these men of Galilee whom ye se here with me be not dronken nor full of newe wyne, as some of you thynke, syth it is now mornynge and but the thyrde houre from the sunne rysyng, at which tyme noman is wont to be dronke. But in these men ye se now the thynge accomplysshed whiche God longe ago promised by Joheli his prophete shulde come to passe. Harken to the prophecye, and consyder whether the thing be fulfylled or not. Slaunder not, bycause ye se a thynge vnwont, but receyue rather the grace which almyghty god offereth vnto you. For Joheli beyng

Joheli.ii.

inspyred with the holy goost, and seing, that the tyme shuld come that God whiche at sundry tymes before had imparted his spirite to Moses and to many prophetes for your comforte and instruction wold ones at laste whan his only begotten sonne shulde come, poure oute moste plentefully the same spirite not vpon one or two(as heretofore) but vpon all nations of the worlde euen as many as with sownde fayth shulde receyue this glad tydynges whiche at his commaundement we bringe now vnto you: thus vttered the heuenly prophecie. It shall come to passe in the laste dayes sayth the Lorde. I shall poure out plentefully of my spirite vpon all flesh, and sodenly your sonnes and your doughters shal prophecie and your yong men shall se visions, and youre olde persons shall dreame dreames. And truly vpon my seruauntes and my handmaydens I shall poure out of my spirite and they shal prophecie. And I shall giue wonders in heuē aboue and tokens in earth beneth, bloud and fire, and the vapoure of smoke. The sunne shall be tourned into darkenes and the moone into bloude, before that greate and notable daye of the Lorde come. And whosoeuer shall call on the name of the lord shall be saued. This my frendes hath the prophete Johell so longe ago prophecyed vnto vs. And hitherto goeth the lesson of this presente daye whiche conteineth the fyrst parte of saynt Peters sermon. Now as touchynge the fyrste parte of Johels prophecye concernyng the sendyng downe of the holy goost after suche a plentiful sorte, the scripture teacheth vs, that it was fulfylled aboute this tyme of Pentecost, as in our sermōs before we haue fully and

Erit in nouissimis diebus.

at

at large declareth vnto you. And as for the rest of the prophecie concernynge the greate trouble and terrible tokens that shall come agaynst domes day, there is no doubte but it shall come to passe, as oure Sauiour Christ hath also certified vs. But my frendes let vs be nothinge dismayed nor troubled with the remembraunce of this dradfull tyme, which no doubt yet approcheth yea and shall steale vppon vs or euer we be ware, we knowe not howe sone. Onely let vs do as the prophet teacheth vs here, and we shall not nede to feare. Let vs call on the name of the Lorde and we shalbe saued. Let vs in all our aduersitie woo and trouble, yea and also in oure welthe, prosperitie and felicitie remember God, loue God, prayse God, call on God with fayth. But let it be suche fayth as shall worke by charitie. Lette it be I saye a lyuely feith and no dead fayth, that may bringe forth good workes. Yf we thus do, we shall not nede to feare these terrible tokens, but we shalbe sure to be shyfted from this misery vnto immortall ioye with God. To whom be all glorie. Amen. Matth. xxiv. Lu. xxiij.

¶ On the wensday in witson weke

The Gospell Jhon. vi.

Thargument.

☞ Christ teacheth vs here that onles we be renewed by the holy ghost, we can not come vnto hym.

IEsus sayd to his disciples, and to the compay of the Jewes. No man can come to me, excepte the father which hath sent me, drawe him: And I wil raise him vp at the laste daye. It is written in the prophetes:

and they shalbe al taught of God. Euery mā therfore that hath hard of the father and hath lerned, cōmeth vnto me. Not that any mā hath sene the father, saue he whiche is of God: the same hath sent the father. Verily, verily I say vnto you: he that beleueth in me, hath euerlasting lyfe. I am ỹ breade of lyfe. Your fa-
Deut. 4. thers did eate Mānā in ỹ wildernes & ar dead. This
Exod. 32. is that breade which cōmeth down frō heuē, ỹ a man may eate therof, and not dye. I am the liuyng bread which cāme down frō heuen. Yf any man eate of this bread, he shal lyue for euer. And ỹ bread ỹ I wil giue, is my flesh which I wyl giue for the lyfe of the world.

The sermon vpon this Gospell.

IN this Gospell (good people) our sauiour Christ makynge answere to the murmuryng of the people agaynst him, bycause he sayd he was the bread of lyfe, and declaryng that theyr thoughtes coulde not be hyd from hym, expouneth and also fortifyeth the worde that he spake, declaryng vnto them, that they had no cause to murmure amonges themselues of the thyng that he spake. For therfore his worde dyd not synke into theyr myndes bycause of theyr mysbeleue. Seyng they sawe not: and hearynge, the harde not: and beyng present they were absent. Whosoeuer
Nemo potest venire ad me. commeth to Christ shal atteyne to euerlastynge lyfe. But there is no waye to come vnto hym but by feith. This feith is not lightly had, but commeth by the inspiracion of the father, who lyke as by the sonne he drayweth mens myndes vnto him: so with secrete inspiracions of faith he drayweth them to the sonne. He bestoweth not so great a gyfte but to suche as be wyl-

wyllynge and gredy. Who soeuer then shall merite by his prompte wyll and deuoute mynde to be drawen of the father, the same shall attayne by Christe to euerlastynge lyfe. For our Sauiour Christe shall also rayse the dead to lyfe agayne in the laste daye. A great thing taketh he that beleueth Christ, but without the helpe of the heuenly father, he can not do it. Yet neuertheles they are not excused bycause they be not drawen. For the father as much as in hym is coueteth to drawe all. He that is not drawen, is in faulte hymselfe, bycause he withdraweth hymselfe from hym that wold drawe hym. Humane thinges be lerned with humane studye, but this heuenly lerninge is not perceiued, onles the secrete inspiracion of the father maketh him an apte and teacheable harte. And this is it that longe sithens was prophecied of the prophetes to come to passe. And they all shalbe taught of God. But the despyte of this word do make many vnapt. I say it is the gyfte of God, but the indeuour must be ours. A man heareth with his bodely eyen Christes wordes in vayne, onles he heare within fyrst the secrete voice of the father which breatheth the minde with an insensible grace of faith. For God is a spirite and is neither hard nor sene, but of spirituall persons. Many haue sene and hard Christ to their damnation. And albeit the Jues boasted that God was both sene and hard of Moses and of the prophetes: yet no mortal man euer sawe or harde God as he is. For this is only graunted to the sonne of mā our Sauiour Christ. Let vs thā shake of frō vs the care of this life and not so much seke for the bread wherby our bodies be fedde, as this bread which giueth euerlastyng

Esa.liiij.

Jhon.4.

lastynge lyfe. We counte the olde fathers happye which dyd eate Manna, yet this Manna preserued them not from death, and why? Not because Manna was euyll (sayth saynt Austine) but bycause of theyr euell eatynge. Chriſte is the breade whiche descendeth from heauen, whiche is signifyed by Manna. He that eateth of this breade, shall lyue for euer. But ye woll aske who this is? Saint Austine answereth in this wyse: He that is in the vnitie of Chriſtes bodye, that is to wit, in the felosshype of the chriſtene membres: the sacramente of whiche body all keythfull persones be wonte to receyue, when they communicate at the altare and come to gods borde, doth truly eate the bodye of Chriſte, and drinke the bloude of Chriſt. Now therfore let vs by all indeuours we can make our selues mete and apte to receyue the holye spirite of God wherby we may be drawen to Chriſte. Let vs also take parte of his passions, and folowe the conuersation whiche he hadde in his flesshe. Whiche thynge (as saint Austine and others expoune this place) to eate his flesh, and drinke his bloude To whome with the father and holy ghoſt be all glorye

Austine.

Augusti. de ciuitate dei li. xxi. Cap. xv

Austine. Bernard.

AMEN.

Imprinted at London by Rychard Bankes

Cum priuilegio ad imprimendum solum.